

William Gordon Esq.  
of Hyvie.

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This book belonged to  
W. Herbst the editor  
of *Armenia*. See title

L. LVI

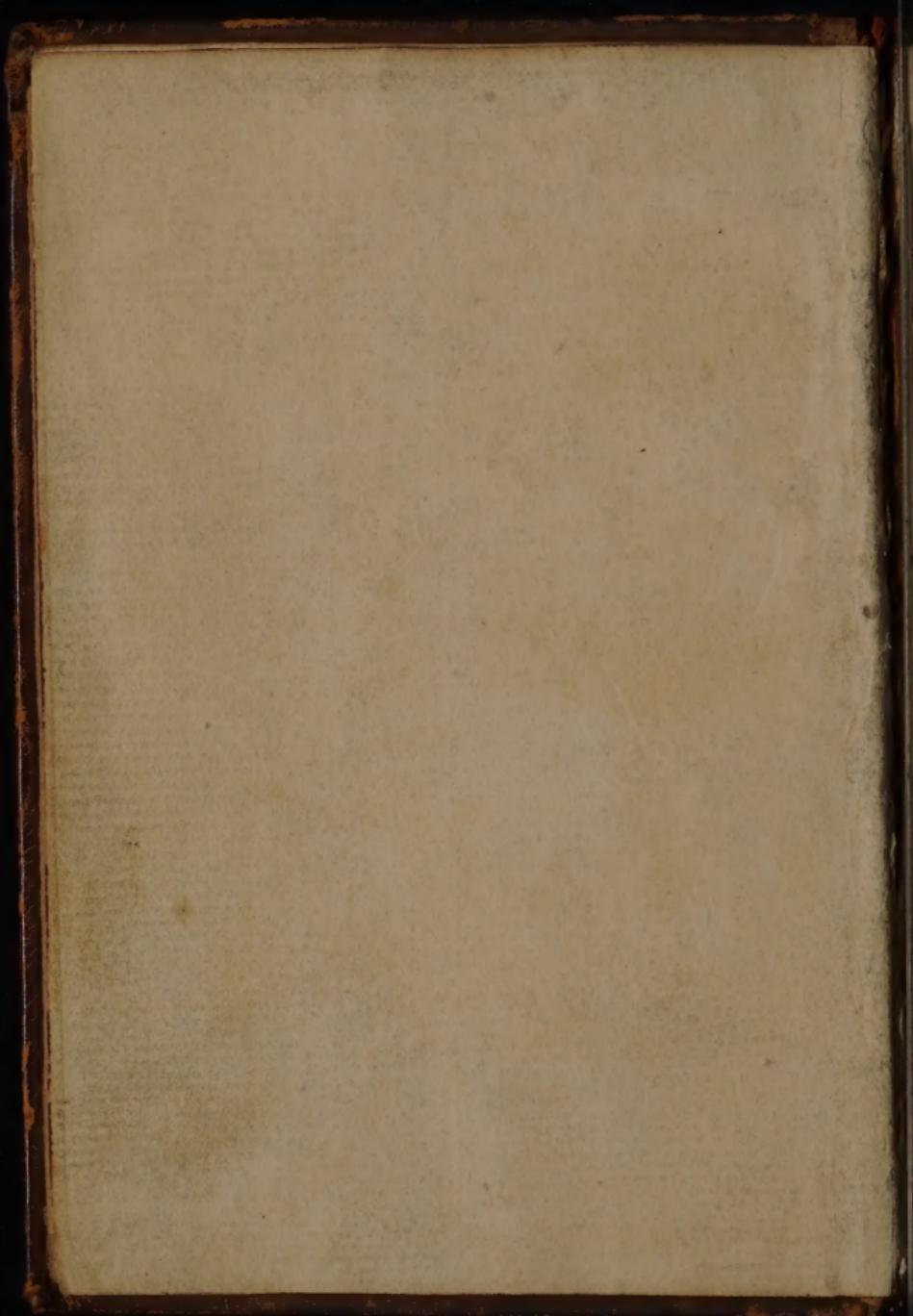
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# Here folo-

Weth a Compendyous Res-  
gimente or Dycetary of health,  
made in thounre pyllor: Com;  
pyled by Andrewe  
Boorde, of Whyp-  
sche Doudz.

Anno Domini. M. D. LXXXI.  
XII. Die Mensis  
Januarij.



The Table.

**C**The Table of the Chapters  
followeth.

**T**He kynges Chapter doeth shewe  
where a man shulde cytuate or  
set his mansyon place or house  
for the helth of his bodye.

The seconde Chapter, doeth shewe  
a man, howe he shulde build his house  
and that the prospecte be good for the  
conservacion of health.

The thyrde Chapter doeth shewe a  
man, to bulde his house in a pure and  
fresche ayre, for to lengthen his life.

The. iiii. Chapter, doeth shewe un-  
der what maner, a man shulde bynde  
hys house or mansyon, exchebyng  
thynges that shulde shorten the lyfe.

The. v. Chapter, doeth shewe howe  
a man shulde order hys house, concer-  
nyng the Implementes, to conforte  
the lyynges of man.

The. vi. Chapter, doeth shewe a man  
howe he shoulde order his house and  
houshold.

The Table.

housholde/to lyue in quyertnes.

The. vii. Chapter, doth shewe how  
the hed of the house, or a housholder  
shuld exercyle hym selfe, for the health  
of his soule and bodye.

The. viii. Chapter, doth shewe how  
a man shoulde order hym selfe in le-  
pyng and watche, and in his apparel  
wearyng.

The. ix. Chapter, doeth shewe that  
replection or surfeiting, doeth muche  
harme to nature, and that abstynence  
is the chefest medson of all medson.

The. x. Chapter, treateth of all ma-  
ner of drynkes. As of water, of boyne,  
of ale, of beere, of cyder, of meade, of  
metheglyn, and of whaye, &c.

The. xi. Chapter, treateth of bread  
The xii. Chapter of potage, of lew  
of stedopottes, of gredwel, of fymente,  
of peele potage, of almonde mylke, of  
ryce potage, of caudelles, of culleses,  
of ale brues, of honny leppes, and of  
all other maner of brothes.

The. xliii. chapter.

The. xliii. chapter treateth of white  
meate, as of egges, butter, cheeze,  
mylke, crayme, possettes, & of almonde  
butter, and of beane butter.

The. xliii. chapter treateth of fylshe.

The. xv. Chapter. treateth of wylde  
fowle, and tame fowle, and byrdes.

The. xvi. Chapter treateth of fleshe  
wylde and domestycall.

The. xvii. chapter treateth of par-  
ticular thynges, of fylshe and fleshe.

The. xviii. chapter, treateth of roste  
meate, of fryed meate, of soden or boy-  
led meate, of brouled meate, and of ba-  
ken meate.

The. xix. chapter treateth of rootes

The. xx. Chapter, treateth of cer-  
taine vsuall herbes.

The. xxi. Chapter, treateth of fruities

The. xxi. Chapter, treateth of  
spycses.

The. xxiii. Chapter sheweth a dyet  
for Sanguyn men.

The. xxviii. chapter, sheweth a dict  
for

The Table:  
for flumatyke men.

The. xxv. Chapter sheweth a dyet  
for colorycke men.

The. xxvi. Chapter, doeth shewe a  
dyet for Melancolycke men.

The. xxvii. Chapter, treateth of a  
dyet, and of an order to be vsed in the  
pestiferous tyme of the pestilence and  
the sweatinge sickenes.

The. xxviii. Chapter, treateth of a  
diet, for them the whiche be in an Ague  
or a feuer.

The. xxix. Chapter, treateth of a  
dyet for them the whiche haue the  
Blacke or the colycke and the stome.

The. xxx. Chapter, treateth of a  
dyet for them the whiche haue any of  
the kyndes of the godotes.

The. xxxi. Chapter, treateth of a  
dyet for them the whiche haue any of  
the kyndes of the lepored.

The. xxxii. Chapter, treateth of a  
dyet for them the whiche haue anye of  
the kyndes of the fallynge syckenies.

The Table

The. xxxiii. Chapter , treateth of a  
dyet for them the whyche haue anye  
payne, in ther heade.

The. xxxiii. Chapter treateth of a  
dyet for them the whyche be in a cou-  
lumption.

The. xxxv. Chapter , treateth of a  
dyet for them the whyche be al ma-  
tycke men, beyng shorte wynded or  
lackynge breath.

The. xxxvi. Chapter , doeth shewe a  
dyet for the which haue the palsey

The. xxxvii. Chapter , doeth shewe  
and order and a dyet for them the why-  
che be madde, and out of the y<sup>e</sup> wytte.

The. xxxviii. Chapter , treateth of  
a dyet for them the whyche haue anye  
of the kynde of the dropsye.

The. xxxix. Chapter , treateth of a  
generall dyet for all maner of men,  
and wooman, beyng sicke or whole.

The. xl. Chapter , doth shewe an or-  
der or a fashyon, howe a lycke man  
shoule be ordered in his lyckenesse.

Of health.

And howe a sycke man shoulde be vsed  
that is likely to dye.

**C** The ende of the table.

**C** Here foloweth the Dyetary or the  
or the Regement of health

**C** The Fyrste Chapter, doeth  
shewe where a man shulde cynamate  
or set his mansyon place or  
house, for the health  
of his body.



Hat Man of honour,  
or woz shyppe, or other  
estate, the whiche doeth  
pretende to buylde a  
house, or any mansyon  
place to inhabyte him  
selfe: Or els doth pretende to alter his  
housse, or to alter olde buylbyng into  
commodious and pleasant buylding  
not onely for hys owne proper com-  
moditie

## The Dyetary

modyte, wealth and health. But also  
for other men, the whiche wyll resorte  
to hym haupnge also a respecte to his  
posteryte. Fyghte it is necessarie and  
expedyent for hym to take hede what  
counsayle God dyd gyue to Abraham  
and after that to take hede what coun-  
sayle God dyd gyue to Moyses, and  
to the chyldren of Israel, as it appe-  
reth in the xii. Chapter of Exodi. And  
the. x. Chapter of Numeri. And the.  
vi. Chapter of Deutronomii. And also  
in the boke of Leuytes, sayng fyghte to  
Abraham. So thou forth of thy coun-  
try and from thy cognacion, or kyn-  
red. And come thou into the countrey  
the whiche I wyl shew to the, a coun-  
try abundyng or plentyfull of mylke  
and honny. There is to be noted that  
wherethere is plentye of mylke, therre  
is plentye of pasture and no scarste  
of water. And wherethere is plentye  
of honny, therre is no scarste but plen-  
tyfulnes of woddes, for therre be mo-  
bees

## Of health.

bees in wooddes and so consequentlie  
abundaunce of honny. Chanthere be  
Bees, or honnye, or were in the hyues  
in gardynes, or orchardes wherfore  
it appeareth that whos so ever that  
wyl buyld a mansyon place or a house,  
he muste eruite and sette it there  
where he muste be sure to haue bothe  
water and woodde. Excepte for plea-  
sure he wyl buylde a house in or by  
some cytie or great towne, the whiche  
be not destitude of such commodities.  
But he the whiche wyl dwell at plea-  
sure and for profyte and health of his  
body, he muste dwell at elbowe rowme  
hauyng water and woodde annexed to  
his place or house, for yf he be despy-  
tuted of any of the pryncipalles, that  
is to say. fyre of water for to walthe  
and to dryng, to bake and to brewe,  
and dyuers other causes, speciallye  
for peryll the whiche myghte fall by  
fyre, it were a great discommodious  
thyng. And better it were to lacke

## The Dyetary

wodde, than to lacke water, the pres-  
mysles consydered. Although he that  
wodde is a necessary thyng, not on-  
ly for swoll, but also for other urgent  
causes, spesyallye concerninge buyl-  
dyng and reparacions.

**C**Thes seconde Chapter, doth shew a  
man how he shuld bulde his house  
or mansyon, that the prospect  
befayre and good for the  
conservacion of  
healeh.

**A**fter that a man haue chosen a  
conuenient soyle and place accor-  
ding to his minde and purpose to  
buylde his house or mansyon on. He  
muste haue a forecaste in his mynde,  
that the prospecte to and fro the place  
bepleasaunte, fayre, and good to the  
eye, to beholde the woddes, the wa-  
ters, the feldes, the vales, the hilles,  
and the playne grounde. And that

## Of heasth.

enekyng bedesente and sayre to  
the eye, not onely wthin the precynete  
of the place appoynted to buylde a  
mansyon or a house, to se the commo-  
dye about it, but also it maye be pla-  
cable to the eyes of all men to see and  
to behold whan they be a good distaunce  
of, from the place, that it doeth stand  
comodously. For the comodous  
buyldynge of a place doeth not onely  
satisfye the mynde of the inhabytoure,  
but also it doeth conforte and reioy-  
seth a mannes herte to se it: Specyal-  
ly the pulcrous prospecte. For my con-  
ceyte is suche, that I had rather not  
to buylde a mansyon or a house, than  
to buylde one without a good prospect  
in it, to it, and from it. For and the eye  
be not satisfyed, the mynde cannot be  
contented. And the mynde can not be  
contented, the herte can not be pleased  
Yf the herte and mynde be not plea-  
sed, nature doeth abhorre. And yf na-  
ture do abhorre, mortysfacion of the

The Dyetary

bytall, and anymall, and spyrytuall  
powers/ doe consequently folowe.

**C** The thyrde Chapter doeth shewe a  
man to buylde his house in a pure  
and a fre she ayre to leng-  
then his lyfe.

**T**here is nothinge, excepte poysone  
that doeth putryfye, or doth cor-  
rupte the bloud of man. And also  
doth mortifye the spires of man, as  
doth a corrupt and a contagious ayre.  
For Galen terapentico nono sayeth,  
whyther we wyll or wyl not, we muste  
graunte to euery man ayre: for with-  
oute the ayre, no man can lyue. The  
ayre can not be to cleane and pure con-  
siderynge it doth close and doth com-  
passed vs rounde aboute, and we do re-  
ceyue it into vs, we cannot be without  
oute it, for we lyue by it, as the fyssh  
lyueth by the water. Good ayre there-  
fore is to be praysed. For vs the ayre

Of heath.

be fresche/puris and cleane aboute the  
mansyon or hode of it doeth conserue  
the lyfe of man, it doeth comforte the  
brayne and the powers, naturall , a-  
nymall, and spyrituall, engendryng  
and makinge good bloud, in the which  
consyseth the lyfe of man . And  
contraryly euill and corrupte ayres,  
doeth infecte the bloude, and doth in-  
gender manye corrupte humoures,  
and doeth putryfy the brayne / and  
doeth corrupte the hearte, and ther-  
fore it doeth breed manye dyseases  
and infyrmities , thorow the whiche  
mannes life is abreyuated and shor-  
ned . Manye thynges doeth infecte,  
putryfy and corrupte the ayre . The  
fyrst is the influence of sundrye statres  
and standyngewaters, stynkyng mys-  
ties/ and marshes . Caryen lyeng long  
aboue the grounde . Muche people  
in a smale roome, lyenge uncleanely,  
and beyng filthy and sluttishe. wheres-  
loxe he that doeth pretende to buylde  
big

## The Byetary

his mansyon or house, he must prouide  
that he do not eyuate hys house, nigh  
to anye marshe or morþe grounde.  
And that there be not nyghe to the  
place, syakynge and puttyfyed stan-  
dynge wates / pooles, pondes, nor  
meeres, but at leſt wyſe that ſuch wa-  
ters doe ſtande upon a ſtoney or agra-  
uell grounde myxte wyth claye, and  
that ſome freſhe ſprunge haue a re-  
course to noyſe and to refreſhe the  
ſayde ſtandynge wates. Also there  
muſt be circumſpection had, that there  
be not aboute the house or mansyon  
no ſyakynge dyches, gutters, nor ca-  
nelles, nor corrupte dunghyles nor  
ſynkes, except they be oft and dyuers  
tymes mundyfyed and made cleane.  
Swepyng of houses and chambers  
ought not to be done as longe as any  
honest man is wythin the pretyncte  
of the house, for the tufe doeth pu-  
trifie the ayre, makyng it vence.

Also nigh to the place, let nother

be made

## Wsyngath.

Wtempe nor flaxe be watered, & beware  
of the snotte of candleles and of the  
sauour of aple s. for these thynges be  
contagious and infectiue. Also misse  
and clowdye dayes, impetous and be-  
hement wyndes, troublous and bape-  
rous wether is not good to laboure in  
it to open the powres to let in infecti-  
ous ayre. Furthermore beware of pis-  
sing in drawghtes, & permitte no com-  
mon pissing place be aboute the house  
or mansyon, & let the common house  
of elemente be ouer some water or els  
elongated from the house. And be-  
ware of empryng of pylle pottes, and  
pylynge in chymnes, so that all euill  
and contagious ayres maye be expel-  
led, and clene ayre kepte unputrefied.  
And of all thynges, let the butterye,  
the celler, the kytchin, the larder house  
wyth all other houses of offyces be  
kepte cleane, that there be no fylthe in  
them but good and odyferus sauou-  
res. And to expell and expulse all cor-  
rumptes.

The Sypatry  
rupte and contagyous ayre, loke in the  
xxvii. Chapter of this Boke.

**C**the. iiii. Chapter, doeth shewe un-  
der what maner and fashyon a man  
Shulde buylde his howse or mans-  
yon in erchewyng thynges  
the whiche Shulde shew-  
ten the lyfe of  
man.

 **W**han a man doeth  
begyn to buylde hys  
house or mansyon  
place. he muste pro-  
uyde (sayeth Iesus  
Christie) before that  
he begyn to buylde for all thynges ne-  
cessarie for the performacion of it, lest  
that bohan he hathe made hys foun-  
dacion, and cannot synysche his worke  
that he hathe begon, eueryman wyll  
deryde hym, sayinge.  
Thys man dyd begyn to buylde, but  
he cannot synysche or make an ende  
of

## The Dyetary

of his purpose, for a man misseconsyder the expence before he doth begyn to buylde. For there goeth to buyldynge many a nayle, manypynnes, many lathes, & many tyle s, or selates, or strawes. Belyde other greater charges, as tymber, boordes, lyme, sande, stones, or bryche, belyde the workeman shippe & the Implemetes. But a man the whiche haue prouyded or hathe in store to accomplyshe hys purpose, and hathe chosen a good soyle and place to cytuate hys houle or mansyon and that the prospecte be good. And that the ayre be pure friske and cleane. Then he that wyl buylde, let hym make hys foundacyon vpon a grauell grounde myrtle wyth claye, or elis let hym builde vpon a roche of stone, or elles vpon an hyll or a hylles syde. And ordene and defyethe houle, so that the pynnes, cypall and chyse prospectes maye be Easte and west, specyallye North, as, Southeast, and Southwest, for the

The Dycetary

merydallwynde, of all wyndes is the  
moste worse, for the Southwynde  
doth corrupte and doth make evill wa-  
poures. The Eastwynd is temporare  
friske, and fragrant; the Westwynd  
mutable, the Northwynde purgeth  
eyll vapoures. Wherefore better it  
is of the two worse that the wyndes  
doe open playne Northe, than  
playne South. Althoughe that I re-  
my sayeth, from the Northe dependeth  
all euil: And also it is wryten in Can-  
tica cantorum. Rysle by Northwynde,  
and come thou Southwynde and  
perfect my garten. Make the hall bry-  
der such a fasshion, that the parlour  
be anexed to the hed of the hall. And  
the butterye and pantrye be at the low-  
er ende of the hall, the seller vnder  
the pantrye set somewhat a base, the  
kitchyn set a base from the butterye  
and pantrye comminge with an entrye  
by the wall of the buttrye, the pastrye  
house and the larder house anexed to

the

## The Dyetary

the kyngyn. Than deuyde the lodgyn-  
ges by the circuite of the quadrygylall  
court, and let the gate house be oppo-  
site to agaynsse the hall doore (not dy-  
rectlye) but the hall doore standynge a  
base at the gatehouse in þe mydle of the  
fronte entryng into the place: let the  
preuy chāber, be anexed to þe great chā-  
ber of estate: with other chābers necel-  
sary for the buylding, so that many of  
the chābers maye haue a prospecte  
into the Chapell. If there be an bet-  
ter courte made, make it quadrygylall  
with howses of easementes, and but  
one stable for howses of pleasure, a se-  
no fylth nor doonge be within the court  
nor cast at the backesyde, but the doong  
to be tayped far from the mansyon.  
Also the stable s at the slaughter house  
a daye ye yf any be kepte shoulde be e-  
longated the space of a quarter of a  
myle to the place. And also the backe  
howsse and brewehouse shoulde be a  
distance from the place and from other

## The Dyetary

buyldynge whan all the mansyon is es-  
dyed and buyte: If there be a mote  
made a boute it, there shoule some  
fresche spynge comz to it and dyuers  
tyme s the mote ought to be scoured &  
kepte cleane from mudde and weedes.  
And in no wyse let not the fylth of the  
kytchyn descend into the mote. Fur-  
ther mo: it is a commodius and a  
pleasaunte thynge to a mansyon to  
haue an orcharde of sundrye fruytes.  
But it is more commodiouser to haue  
a fayre gardyn repleted wyth herbes  
of Aromatycke & redolente sauoures.  
In the gardyn maye be a poole or two  
for fysche, if the pooles be clene kepte.  
Also a parke repleted wyth deere and  
conyes is a necessary and a pleasaunte  
thinge to be anered to a mansyon.  
A deue hōbōle also is a necessary thing  
aboue a mansyon place. And among  
other thynges a payre of buttes is a  
decent thyng aboue a mansyon, and  
other whyle, for a greate man necessa-  
rye

Of health.

necessarie it is to passe his tyme wyth  
bowles in an aleyn whan all this is fi-  
nished and the mansyon repley-  
shed wyth Implemētes there muste  
be a syre kepte contynually for a soace  
to drye vp the contagious mōysters  
of the walles & the saour of the lyme  
and lande. And after that a man may  
lye and dwelle in the sayde mansyon  
without takynge anye inconuenyence  
of syckenes.

**C**h. b. Chapter doth shew he hove a  
man shulde order his hōuse con-  
seruyng the Implemētes  
to comfort the syzy-  
tes of man.

**U**an a man hathe buylde  
his mansion, and hath his  
houses necessary about his  
place, if he haue not hōuse-  
hold stuffe or Implemēts  
the whiche benedekul. But muste do  
to the of his neyghbours.

He than is put to a shysyte and to a  
greate after deale, for these men the  
whiche doe brue in a bottell and bake  
in a wal et, it wyll be longe or he can  
bye Jacke and salet. Yet everythynge  
muste haue a beginnyng, and every  
man muste do after his possesyonys or  
abylytie. This notwithstanding bet-  
ter it is not to set by a housholde or  
hospytalytie than to set by houhelle  
lackinge the perfomacion on it. As  
nowe to come for malte and by and by  
for salte: Rowe to sende for breades  
and by and by, to sende for, a chepes  
heade: And nowe to sende for thys,  
and nowe to sende for that, and by and  
by he doth send he cannot tel for what  
Suche thyngeis is no prouysyon, but  
it is a greate abusyon. Thus a man  
shallisse his shysyte, and be put to a  
shysyte His goodes shall never increase  
and he shall not be in riste nor peate.  
But ever incarke and care, for hys  
purse wyl ever be bare. Wherfore I  
doe

bor counsayle euer ye man: to prouide  
for hym selfe as soone as he can. for  
yt of Implementes he be destytuted:  
men he will call hym lyghtwytted. To  
set vp a great hōōse: and is not able  
to kepe man nor mouse. Wherfore les  
every man lōōe or he leape, for many  
coynes maketh a great heape.

**C**h. vi Chapter doeth shewe hōōse  
a man shoulde order hys hōōse,  
and hōōsholde, and to kepe  
lyus quyclye.



Ho soever he be that  
wylkepe an hōōse, he  
must order the expens-  
es of hys hōōse, ac-  
cording to the rent of  
hys landes. And if he  
hauue no lades, he must order his hōōse  
after hys lucre, boynynge, or gay-  
nes. for he that doyll spende more in  
hys hōōse, than the rente of hys lan-  
des

The Dyetary

des, or his gaynes doth attayne to, he  
shall fall to pone, and necessarie wyl-  
brge, cause and compeil hym, to sell  
his lande or to waste his Stocke, as it  
is daylyseen by experyence of manye  
men. Wherefore they the whiche wyl-  
reche we suche prodygalytie, and incon-  
uenience, must deuyde his rentis, por-  
cyonis expenses whereby he doth live,  
into the three equall porcyonis or par-  
tes. The fyfth parte must serue to pro-  
nyde for meat and drinke and also o-  
ther necessary thinges for the susten-  
tation of the houshalde. The seconde  
porcyon or parte, must be reserved for  
apparell, not onelye for a mans obone  
selle: But for all his houesholde, and  
for seruauntes wayges, deductyng  
somewhat of this porcyon in almes  
dedeto poore neyghboures and poore  
people fulfyllyng other of the seuen  
woordes of mercy. The thyrde porcyon  
or parte, must be reserved for urgencie  
causes in tyme of nede, as in sicknes,

renards

## Of healeth.

repacacion of howses, wyth manye o-  
ther cotydial expenses besides rewar-  
des and the charges of mans last end,  
if a man doe excede this order, he may  
sone fall in ditte thi whiche is a daun-  
gerous thyng manye wayis, belyde  
the bryngynge a man to touble. And  
he that is onys behynde hande and in  
trouble, he cannot be in quietnes of  
mynde, the whiche doesh percurpe the  
heart, and so consequently doeth cho-  
ten a mannes lyfe.

Wherfore there is no wyse man but  
wyll eschewe this intconuenyence. And  
wyll caste before what shall folowe af-  
ter. And in nowyse to set vp a house-  
holde, before he hathe made prouisyon  
to kepe a house: for if a man shall bye  
everye thyng that belongeth to the  
kepyng of a howse with hys penye,  
it wyll be longe or he be ryche, and long  
or that he can kepe a good house.

But he is wyse in my conceypte that  
wyll haue or he do set vp hys household

## The Dycatry

The. bit Chapter dath shewre hōlē  
the heade of a hōuse, or a hōuse-  
holder shuld exercyse hym  
selfe, for the health of his  
soule and body.

**A**fter that a man hath prouyded althings necessary for his house and for his housholde. Expedy-  
ente it is for hym to knowe, howe he shulde exercyse hym selfe both bodyly and gholelye: for there is no catholike or christien man luyng, but he is bounde in conseynce to be more cy-  
cumspicte

cumspicte aboute the wroalthe of his  
soule than the healtch of hys bodye.  
Daresaynt Ihesus Christe capite,  
what shall it profite to manys he get  
all the wrold, a lase hym selfe, & byring  
hym selfe to a detryment. Wherefore  
it appereth that a man ought to be cy-  
cumspicte for the helth & welth of his  
soule for he is bound so to loue, that  
night & day & at all houtes he shoulde  
be redy. Than when he is called for to  
departe out of this wrold, he shoulde  
not feare to dye, sayinge these wordes  
with saint Ambrose. Ifere not to dye,  
bycause we haue a good god. Than  
a man hathe prouyded for hys soule  
and hathe subdued sensualyte, and  
that he hathe broughte hym selfe in a  
tride, or a blage or a ghostelye or a  
catholike lyuyng, in obseruunge the  
commaundementes of God. Than he  
must stady to rule & to governe them,  
the whiche be in his houholde or un-  
der hys custodye or domynyon, to see  
that

## The Dycetary

that they be not ydle. for bynge Hem  
ry the eyght card whan he was yng.  
Idenes is chiefe maller of vices all.  
And also the heade of a hōdōse must o-  
uer see that they the whiche be vnder  
his tūslyon serue god the holye dayis  
as dyligently, pe a, and more diligent-  
lyer than to do theyz worke the feryall  
dayes, restraynyng them from vnce  
and sinne, compeling them to obserue  
the commaundementes of God speci-  
ally to pausysche swaertes. for in all the  
worlde, there is not su he obvble swa-  
ryng as is bses in Englande, special-  
lye amonges yong & chyldren whiche  
is a detestable thyng to here it, and  
no man doeth goe aboute to punishe  
it. Such thynges reformed, than may  
an housholder be glad not ceasyng to  
instructe them the whiche be ignorant,  
but also he must contynew in the vng  
gooder example of luyng, than maye  
he rejoyce in God and be myre, the  
whiche myrthe and rejoyngye doe

Of health.

Lengthen a maneslyfe and doeth expell sycknes.

**C**hapter doth shewe howe  
a man shulde order hym selfe in  
slepe and watche and in  
wearyng hys  
apparel.

**A**man a man hath exercysed hym selfe in the daye tyme as is rehersed, he may slepe soundlye and surely in God, what chancce soeuer do fortune in the nighte. Moderate slepe is molte praysed, for it doeth make perfecte dyggestion. it doth noythe the bloud, and doeth qualysie the heate of the lyuer, it doeth acuate quycken, and refresheth the memory: it doth restore nature / and doeth quyet all the humoures and pulses in man/ and doeth anymace and doeth comfoore all the

## The Byetary

naturall ande hymall ande spyruall  
powers of man. 2nd such moderacion  
slepe is acceptable in the sighte of god  
the premyss sin the afor capte chapter  
of blesurd and kepte: And contrary  
ly/immoderate slepe and slougyshnes  
doth humecte and maketh lyghte the  
braune it doth engender rebome and  
impostumes, it is euyll for the pally,  
wher it be bnyuersall or partieuler  
it is euyll for the fallynge sycke-  
nessis called Epilencia, analencia,  
and cathalencia appolesia, sod a with  
all other infymities in the heade, for  
it indueth and causeth oblyuiousnes  
for it doth obsuske and doeth obnebula-  
tate the memory and the cuykynnes of  
wyte. And shortly to conclude it doth  
percur be the naturall, and anymall,  
and spyruall powers of man. And  
specyalit doeth inslygate and leade  
a man to synne/and doeth induce and  
inserre breuyrie of lyfe, and detestably  
it dyspleaseth God. Our Lord Jesu

## Of healech.

This dyd not onely byd or commadde  
hys dysciples to watche, but dyd a-  
nymate them and all other so to do,  
sayinge. I saye not onely to you wat-  
che, but to all men, I saye watche, and  
to Peter he sayde, myghtest not thou  
one houre watche with me. Althoughe  
these holy Scriptures with manye o-  
ther mothe whiche I myghte allynge  
for me. Althoughe they be not great-  
lye referred to this sence, yet it maye  
stande here with my purpose and mat-  
ter without reprehensyon. These mat-  
ters here nede not greatlye be reher-  
sed: wherfore I do returne to my pur-  
pose & do say that the moderacion of  
slepe, shulde be measured accordyng  
to the naturall complexion of man,  
and in any wyse to haue a respecte to  
the strength and the debylite to age  
and youth/ and to sickenes and helth  
of man. fyre seas concerninge the na-  
turall complexion of man. San-  
guine and colopiske men, seuen houres

The Wyetary

of slepe is suffycyente for them. And  
nowe consyder ryng the Imbrechys  
and weakenes of nature, a flumatike  
man maye sleepe. ix. houres or moare.  
Melancolycke men maye take theyr  
pleasure, for they be the receptacle and  
the dragoges of all the other humou-  
re3. Secondarylye youth and age  
wolde haue temporaunce in slepyng.  
Thyrdely strength may suffer a bront  
inwatche, the whyche debylite and  
weaknes cannot, as I wyll shewe by  
a famylter example. There were two  
men sat at the dyce togyther a daye  
and a nyghte and moare, the weake man  
sayde to hym / I can playe no longer.  
The stronge man sayde to him. Sye on  
the benched whissler, wylst thou warke a  
way nowe. The weake man to satissye  
the stronge mannes mynde, appetyte,  
and desyre, playeth wryth hys felowe,  
thorow the whiche he dooth kyll hym  
selfe. The stronge man doeth hym selfe  
a little pleasure all thynges censydered

the

Of health.

the whiche I do passe ouer: Wherfore  
I wyl returne to the sick man, whi-  
che may slepe at all tymes whan that  
he maye get it: but yf he maye slepe at  
anytyme, besy it is for hym to refraine  
from slepe in the daye, and to take  
his natural rest at nyght, whā althi-  
nges is, or shoulde be at rest and peace,  
but he must do as his infyrmite wyl  
permyte and suffer. Whole men of  
what age or complexion soever they  
be of, shoulde take theyr naturall reste  
and slepe in the nyght, and to eschewe  
meredyall slepe. But and ne be shall  
compel a man to slepe after his meate  
let hym make a pause, and than let  
hym stand and lene and slepe against a  
cupborde or els let hym sytte vpryght  
in a chayre and slepe. Slepyng after  
a full stomache doth engender dyuers  
infirmitie, it doeth hurte the splene,  
it relaxeth the synewes, it doth engen-  
der the dropes and the gowce, and  
doeth make a man luke enylcolored.

## The Dyetary

Beware of benerpous actes before  
the fyre clepe, and sp̄callype beware  
of syche chynges after dynner or after  
a full stomake, for it doeth engender  
the crampe and the gowte and other  
dysplasures. To bedwarde be you  
mery or haue mery compayne aboute  
you, so that to bedwarde no anget,  
nor heuynes, nor woe nor pensyfullnes  
daet trouble or dysauy you. To bed-  
warde and also in the morwynge bse  
to haue a fyre in your chamber to wast  
and consume the euyl vapores with  
in the chamber, for the breath of man  
may putrifie the ayre within the cham-  
ber: I doe aduertise you not to stande  
nor to syte by the fyre, but stande or  
syt a good way of from the fyre taking  
the flauoure of it, for fyre doeth ay-  
fye and doth drye vp a mannes bloud,  
and doth make sterke the sinewes and  
iuyates of man. In the ryghte let the  
bowndowes of youre house, sp̄callype  
of your chamber be closed. Whan you

be

## Of healt.

be in youre bedde, lye a lytle whyle on  
your leste syde and slepe on your right  
syde. And whan you doe wake of youre  
fyreste slepe, make water, yf you feele  
your bladder charged, & than slepe on  
the leste syde, and looke as oft as you  
do wake, so oft turne your selfe in the  
bedde from one syde to the other. To  
slepe grouellynge bypon the stomacke  
abbelye is not good, oneles the sto-  
macke be stome and carde of dygestion  
but bester it is to lape yowre hande vpon  
your bedfelowes hand ouer yowr sto-  
macke than to lye grouellynge. To  
slepe on the backe vpright is vicerlye  
to be abhoirred, wha that you do slepe  
let not your necke norther yowre shoul-  
ders, norther your handes, nor feete, nor  
no other place of yowre bodye lye bare  
vndiscovered. Slepi not with an emp-  
ty stomacke, nor slepe not after that  
you haue eaten meate one houore or  
two after. In your bed lye wyth yowr  
heade somwhat hyghe/leaste that the

The Dycary

meate whyche is in youre stomacke,  
thowde eructuacions or some other  
cause ascende to the oyse of the sto-  
macke. Let your nyght cap be of scar-  
let, and this I doe aduertise you to  
cause to be made a goodthicke guylte  
of cotten or eis of pure flockes or of  
cleane wolle, and let the courryng of  
it be of whyte fustyan, and laye it on  
the fetherbed that you doe lye on, and  
in your bed lye not to hote nor to colde  
but in a temporaunce. Olde auncient  
Doctors of phisick sayth. viii. houres  
of slepe in sommer, and . ix. in wynter  
is suffycente for anye man: but I doe  
thynkethat slepe oughte to be taken  
as the complexion of manis. Whan  
you do rysle in the mornynge, ryse with  
myrth and remember God. Let youre  
hosen be brusshed within and without  
and flauer the insyde of them agaynst  
the fyre, vse lyanen socks, or lyanen  
hosen nexte your legges, whan you be  
out of your bedde stretche forth your  
legges

## Of healeth.

legges & armes; & your body, couthe,  
and spytte, and than go to youre stole  
to make youre egestyon, and exonerate  
youre selfe at all tymes, that nature  
wolde erpell. For yf you do make any  
retirption in kepyng youre egestyon  
dryoure bryne, or brenteslyte, it maye  
put you to dyspleasure in breadyng  
dveres infyrmities. After you haue  
euacuated your body, and trussed your  
ponies, kaime your heade ofte, and so  
do diuers tymes in the day. And washe  
your handes & wretes, your face and  
eyes and your teeth with colde water  
& after that yoll be apparyled, walke  
in your gatdynges parke, a thousande  
pace or two. And than greate and no-  
ble men doth use to here masse, & other  
men that cannot do so, but muste ap-  
plie theri busynes, doth serue god w  
some prayers / currendryng thankes  
to hym for hys manyfolde goodnes,  
with askyng mercy for theyr offen-  
ses. And before you go to your refecti-

## The Dytary

On moderatly exercise your body with  
some labour or playeng at the tennys  
or castynge a bowle, or payling weygh-  
tes or plummets of lede in your han-  
des, or some other thyng to open your  
poores, & to augment natural heate.  
At dynner and supper bse not to drynke  
sundry drynkes, and eate not of diuers  
meates : but feede of two or thre  
dylches at the moste. After that you  
haue dyned and supped, laboure not by  
and by after, but make a pause sittynge  
or standyng eþer ryghte the space of an  
houre or more wyth some pastyme,  
drunkenot muche after dynner. At your  
supper, bse lyght meates of dygesyon  
and refrayne from grose meates, goe  
not to bed wþ a full nor an emptye  
stomake. And after your supper make  
a pause or you goe to bed, and goe to  
bed, as I sayde with myrth. Further-  
more as concernyng your apparel.  
In wynter wrete your hert bse you to  
weare a peticote of scarlet your do-  
biet

Of health.

b'let bse at pleasure: But I do aduertise  
youto lyne youre Jacket vnder this  
fashyon or maner. Bye you fine skynnes  
of whyte lambe & blacke lambe.  
And let your Skinner cut both þ sortes  
of the skynnes in smale peces triangle  
wyse, lyke halfe a quarell of a glasse  
wyndowe. And than sewe togyther a  
whyte pece and a blacke lyke a whole  
quarell of a glasse wyndowe: and so  
sewe vp togyther quarell wise as much  
as wyl lyne youre Jacket, thys furre  
for holsomenes, is praysi d aboue sas-  
bles, or any other fur. Your exteryall  
apparel bse accordyng to your honoure.  
In sommer bse to were a scarlet pett-  
cote made of stamel, or lynse wolle. In  
winter and sommer kepe not your hed  
to hote, nor bynde it to strayne, kepe e-  
uer youre nekke warme. In sommer  
kepe your necke & face from the sonne,  
bse to weare gloues made of goode  
skyn/ perfumed with Amber degreee.  
And beware in stading or lieng on the  
ground.

## The Dyetary

grounde in the refelction of the sonne  
but be mouable. If thou shalte com-  
mon or talke with any man: stande not  
stil in one place if it be bpon the bare  
ground, or grasse, or stones, but be mo-  
uable in such places. Stande not syc-  
bpon no ston or stones: Stand nor sit  
longe bare hed vnder a bare re of ston.  
Also beware that you do not lie in old  
chambers which be not occupied, spe-  
callye such chambers, as myse and  
rattes and snayles resort eth vnto: lye  
not in such chambers, the whiche be  
depreued cleane from the sonne and ga-  
pen ayre, nor lye in no lowe Chamber,  
excepte it be borded. Beware that you  
take no colde on your fetes and leg-  
ges. And of all weather beware  
that you do not ryde nor go  
in greate and Impy-  
tous wondes.

(11)

The

Of health.

**C**hapter ix. Chapter doeth shewe, that  
repletion or surfetynge, doth much  
harine to nature. And that ab-  
stinence is the chiefllest med-  
son of all med-  
sons.

**G**alen declarynge Iporates  
sentence vpon eatynge to much  
meate sayeth . More meate  
than accordeth with nature is named  
repletion or a surfeit . Repletion or a  
surfeit is taken as well by gurgytac-  
ions or to muche drynckyng, as it is  
taken by epulacion of eatinge of crude  
meate , or eatynge more meate than  
doth suffyce or can be truely dygested  
Or eis repletion or a surfeit is , whan  
the stomacke is farced , or stuffed , or  
repleted with to much drinke & meate  
that the huer whiche is the syre vn-  
der the porre, is suppressed that he can  
not naturally nor truely decocte, defi-  
ne dygest, the superabundance of meate

The Sypary.

and dysynke the whyche is in the poste  
of stomacke: wherefore dyserts tymes  
these Impedimentes deeth folowe.  
The tongue is depryued of hys offyce  
to speake, the wette s or sence s be dul  
and obnebulated from reson, slouth  
and sluggys chene s consequentlie fo-  
loweth. The appetyde is withdrawen  
the heade is lyght and doth ake, and  
full of fantasyes, and dysuers tymes  
some be so sorited, þ the malte worme  
playeth the deuyll so faste in the head,  
that all the worlde ronneth rounche a-  
boute on wheles, then bothe the pri-  
cipal members, and the offcial mem-  
bres doeth fayle of theyr strength. Yet  
the pulses be full of a glyce. Suches  
replerion, speyally suche gurgytacy-  
ons doth engender dysers infyrm-  
ties, wheroweþ he whiche breuyte and  
hortenes of lyfe doth folowe. For the  
wyse man sayþ, that lufketes do kyl  
many men, and temporancedeth pro-  
longe the lyfe. And also it is wryten

feele. exrbis. That there doth dye many mo by surfeit, thā there doth by the sworde, for as I sayde, surfeitinge in gendereth many infyrmities, as the dropes, the goodes, lepored, swelle me, and pimples in the face, vehement Impressions, bndyng & shumours, opacions, feuers, & putrifactions. And also it doth perturbate the heade, the eyes, the conge and the stomacke with manye other infyrmities. For Galen sayeth ouer muche replerion or surfeitinge / causeth strangulacion and sondyne death, for as I said the stomake is so enforced, and the liveris so sore oppressed that naturall heatte and the powers be extyncted, wherfore abstinence for this matter is the moste best and the perkyest medson that can be. And in no wyse eate no meate vnto the tyme the stomacke be evacuated of all euill humours by vomet or other conuenient wyses, for els crudel and rawe humours bndyngested wyll

## The Dyetary

multiplieth the body to the detriment  
of man. Two meales a daye is suffi-  
cient for a reude man. And a labourer  
maye eate thre tymes a daye. And he  
that doth eate ofter lyueth a beastlye  
lyfe. And he that doth eate moare than  
ones in a daye, I aduertysle him that  
the fyre refecyon or meale be dyge-  
sted or that he doe eate the seconde re-  
fecyon or meale. For there is nothing  
more hurtfull for mannes body than  
to eate meate vpon meate vndygested.  
For the last refecyon or meale, wylle  
the dygesyon of the fyre refecyon or  
meale. Also sundry meates of dyuers  
operacions eaten at one refecyon or  
meale is not laudable, nor it is not  
good to sitt longe at dynner and sup-  
per. An houre is suffyciente to sitt at  
dinner: and not so longe at supper.  
Englaunde hath an euill vse in sitteng  
longe at dinner and at supper. And  
Englyssh men hath an euill vse, for  
at the beginninge at dynner and sup-  
per.

W<sup>h</sup> health.

per he wyl fedde on grose meates. And the best meates the whiche be holsome and nutrytyue and lyght of dygestiō is kepte for seruauntes, for whan the good meate doeth come to the table, thowewer dyng eþpon grose meat, the appetyde is extyncte whan the good meate doth come to the table, but mannes myndz is so auydyeus althoughe he haue eaten ynough, whan he seeth better meate come before him against his appetyde he wyl eate, wherþpon do come teplexion and surfetēs.

**C** The. x. Chapter, treaseth of al manner of drinckes, as of water, of wyne, of ale, of beere, of cider, of meade, of metheglyn and of whaþe.

**W** Atter is one of the fourre elemētes of the wþyche dyuers ly-  
coutes, or drynckes for man-  
nes sustaunce be made of: takynge  
ther?

## The Dyetary

theyr oþyggynall and substance of it  
as ale, beere, meade, and metheglyn.  
Water is not holsoine soole by it selfe  
for an Englishe man: consyderynge  
the contrary vblage: which is not com-  
currant with nature. Water is cold,  
slewe, and slacke of dygestyon. The  
best water is raynemater, so be it that  
it be cleane and purelye taken. Nexte  
to it is ronnyng water the whiche  
doeth swytelye ronne from the easse in  
to the well bþppon stones or vþbbles.  
The chyðde water to be pressed is ri-  
uer or broke water the whiche is cleare  
ronnyng on pybbles and grauel.  
Standynge waters the whiche be re-  
fresched with a fesshe soþyng is com-  
mendable. But standynge waters and  
wellwaters, to the whiche the some  
hath no reflexion. Althoughe they be  
lyghter than other ronnyng waters  
be: Yet they be not commendable. And  
let euerye man beware of all waters  
the whiche be standynge and be putri-  
fyed.

Of healeth.

Eyd with frothe, docknert, and intidde.  
For if they bake or brede or dresse meat  
with it, it shallingender manye infy-  
myties. The water the whiche euer ye  
man oughte to dresse his meate wyth  
all, or shall vse bakynge or bryuyng, let  
it be connyngre, and put it in vesselles  
that it maye stand there two or thre  
hobbes or it be occupied. Than  
strayne the upper parte, that thozow  
a threke lynnен clothe, and cast the in-  
feryall parte awaie. If anye man doe  
vse to dryncke water wyth wyne let  
it be purelye strained, and than sethe  
it, and after it be colde, let hym put it  
to his wyne. But better it is to drinke  
with wyne stylled waters, specyallye  
the water of strawberyes, or the wa-  
ter of Suglosse, or the water of Bo-  
rage, or the water of Endyue, or the  
water of Cycorp, or the waters of sou-  
thystel, & Dandelyon, & if any man be  
combred with the stone, or doeth burne  
in the pudibunde places, vse to dryncke

**De Sycarp**

with white wyne, the water of hawes  
and the water of mylks. Loke for this  
water in a boke of my makyage, n a-  
med the Breuyarye of health.

**Wynne.**

All maner of wines be made of gra-  
pes, excepte respyse the whiche is made  
of a berye. Chose your wyne after this  
sorte, it muste be fine, fayre and cleare  
to the eye, it muste be fragraunte and  
redolente hauyng a good odour and  
flauoure in the nose, it muste sprinkle  
in the cuppe whan it is drawen or put  
out of the potte into the cuppe, it must  
be colde and pleasaunte in the mouth,  
and it muste be stronge and subryll of  
substaunce: And than moderatelye  
dronken, it doth attuate and doth quic-  
ken a mannes wyttes, it doeth come-  
forthe the herte, it doth scour the liuer,  
Speciallye yf it be wohpte wyne, it doeth  
reioyce all the pouers of man and  
doth noys the hem, it doeth ingender  
good bloud, it doth comfort and doth  
noys the

W<sup>i</sup>th health.

hōryl she the brayne and all the bodys  
and it resoluereth fleume, it ingendreth  
heat, and it is good agaynst heuines  
and pensyfenes, it is full of a glypte,  
wherfore it is medsonable, specyallye  
wherte wyne, for it doth mondyse and  
clense wounides and sores. Further-  
more the better the wyne is, the bet-  
ter humour sit doth ingender. Wine  
muste not be to newe nor to olde, but  
hyghe wynes, as Malinesey maye be  
kepte longe. And bycause wyne is full  
of fumol yre, it is good therfore to a-  
laye it with water hyghe and hote.

W<sup>i</sup>ynes of operacion doeth comeforte  
olde men and women, but therri is no  
wyne good for children and maydens.  
For in hyghe Almayne, therri is no  
mayde shal dynke no wyne, but syll  
she shal dynke water, vnto the time  
she be marid. The vsual drincke thre  
and in other hyghe Countreyes for  
youth is fountayne water, for in euer-  
y towne is a fountayne by a shalowe

The Speacy

welle to the whyche all people that be  
yonge and seruautes bath a conflu-  
ence and a recourse to drynke. Meane  
wynes as wynes of Gascony, Frenche  
wynes, and spacyallye raynischewine  
that is fyned is good wyth meate,  
spacyally Claret wyne. It is not good  
to drynke nother wyne nor ale before  
a man doth eate somewhat / although  
there be olde fantastycall saynges to  
the contraraye. Also these hote wynes,  
as Malmesey, wyne corsie, wyne greke  
Romanycke, Romney, Secke, Aly-  
gaunte, Bastard, Tyre, Osaye, Mus-  
cadell, Caprycke, Tynt, Roberdany,  
wyth other hote wynes, be not good  
to drynke wyth meate, but after meate  
and wyth Oysters, wyth Saledes,  
wyth fruyte a draboghte or two maye  
be suffered. Olde men maye drynke  
as I sayde hyghwynes at theyr plea-  
sure. furthermore all swete wynes,  
and grosse wynes, doeth make a man  
fatte.

Of health.

**Ale.**

**A**le is made of malte and water, and they the whiche do put anye other thynge to ale than is rehersed, excepte yest, barm, or goddes good, doeth so phisycall there ale. Ale for an Englyssh man is a naturall drynke. Ale muste haue these properties, it muste be fresche and cleare, it muste not be copy, nor smoky, nor it muste haue no weake nor tayle. Ale shoulde not be drynke bader. b. dñe s olde. Ne we all is vnholsome for all men. And lobre ale, and deed ale, and ale the whiche doth stande a tilte is good for no man. Barly malte maketh better ale then Oten malte or anye other corne doeth: it doth engender grosse humours: but it maketh a man stonge.

**Beere.**

**B**eere is made of malte, of hoppes, and water. It is a naturall drynke for a duche man. And nowe of late dayes it is muche vsed in Englande,

to the detryment of manye Englyſche  
men, ſpecyally it kylleth them in the wiche-  
chr betroubled both the Colycæ and  
the ſtone, and the ſtaynir coylon / for  
the dryake is a colde dryacke . Yet it  
doth make a man ſatte, and doeth in-  
flate the bely, as it doth appere by the  
duche mennes faces and belyes . If  
the Beere be well ſerved and be fyned  
and not newe, it doeth qualyfie the  
heate of the lyuer.

Cyder.

Cyder is made of the Juce of pe-  
ares, or the Jace of aples: and other  
whyle, Cyder is made of both, but the  
best Cyder is made of cleane pears  
the whyche be dulcet : but the beſte is  
not prayſed in Physicke, for Cyder is  
colde of operacion, and is full of ven-  
tolyte. Wherfore it doth in gender e-  
uyllhumours, & doth ſwage to muche  
the naturall heate of man, and doth  
let dygelyon, and doeth hurt the no-  
macke / but they the whyche be vſed

**S**ofhealeſh.

ſoit, iſ it be dryncke in haruſt, iſ doth  
lytell har me.

**C**Meade.

**C**Meade iſ made of honnye and wa-  
ter boyled both togyther: iſ fit be fyned  
and pure: iſ preserueth health, but iſ  
iſ not good for them the whiche haue  
the Iliacke or the colycke.

**C**Meatheglyn.

**C**Meatheglyn iſ made of honny & wa-  
ter and herbes boiled and ſoden toge-  
ther, yf it be fyned & stale, iſ better in  
the regyment of heath than Meade.

**C**Whaye.

**C**Whaye yf it be wel ordred, ſpecial-  
ly that whaye the whiche doth come of  
butter, iſ a temporare dryncke, and iſ  
moyſte. And iſ doth noyſſe, iſ doeth  
clenſe the brest, and doth purge red co-  
lour, and good for lauffle me faces.

**C**Poset ale.

**C**Poset ale iſ made with hote mylke  
and colde ale, iſ a temporare dryncke  
and iſ good for a hotte lyuer and

for hote feuers, specyally yf colde her-  
bes besodden in it.

**C**OYTE.

Coyte is a dryncke made of water  
in the whiche is layde a lōzre and a  
salte leuen.iii.oz.iii. hōtores, than it  
is dronke, it is a vsuall drynke in Pic-  
kardye, in flaunders, in Holande, in  
Brabant, and Selonde.

To speake of Aptisone, or of Ori-  
mell, or of aqua vite, or of Ipocras.  
I do pasle ouer at this tyme, for I do  
make mensyon of it in the Breuyatye  
of health.

**C**hapter xi. treateth of  
Breade.

**A**ylcen sayth, that bread made of  
wheate maketh a man fat, special-  
ly when the Breade is made of  
newe wheete, and it doeth set a man  
in temporance. Breade made offyne  
flouer with out leuyn, is floure of dy-  
gestyon

gestyon, but it doeth noysche muche  
yf it be truely ordynd and well baken.  
Whan the bread is leuened, it is sone  
dygesled, as some olde Auctours saith  
But these dayes is proud the contra-  
rye by the stomaches of men, for lewin  
is heuy and ponderous. Breade ha-  
uyng is much brandin it, is not lau-  
dable. In Rome and other hygh coun-  
tryes, they loues of breade be lytell  
byggethan a walnot and many lytel  
loues beioyned togyther, the whiche  
doth serue for great men, and it is saf-  
fconed, I praise it not. I do loue man-  
chet bread. And greate loues the whi-  
che be well moulded and thorowee ba-  
ken, the brande abstracted and abrec-  
ted, and that is good for all aches.

**B**reade made of *Hestlynge*  
or of *Rye*.

**C** *Hestlynge* breade is made halfe  
of wheate and halfe of *Rye*. And there  
is also *Hestlynge* made halfe of *Rye*  
and halfe of *Barly*. And euyll people  
wyll

1000 2000  
wyll put bohete and barlye togþter.  
Bread made of these aforesaid graine  
or cornes, thus potched togþter,  
may fyll the gutte, but it shall neuer  
doe good to man, nō more than horse-  
breade, or breade made of beanes, and  
peason shall doe. Nowbe it this mat-  
ter doeth goe muche by the educacyon  
or the bryngyng up of the people the  
whiche haue been ryshed, or nutry-  
syed wyrh suche breade. I doest peake  
nowbe in barlyes or maltes part to be  
eaten and also dronken, I suppose it  
is to muche for one grayne, for barlye  
doeth ingender colde humoures: and  
peason and beanes and the substance  
comming from them repleteh a man  
with ventolyte. But yf a man haue a  
luste or a sensuall appetyde to eate  
and drynke of a grayne belyde malte  
or barle, leithym eate and drincke of it  
þe whiche maye be made of Otes, for  
hauer cakes in Scordande is manye a  
good lorde and lordes dysche, and ic  
ig

it wyl make good hauer Cakes conseq-  
uently it wyl make good dryncke or  
ewyll, euerye thyng as it is handeled.  
For it is a commo proverbe. God may  
lende a man good meate, but the deuill  
maye lende an ewyll cooke to destroye  
it: Wherefore gentell bakers, sophy-  
stycate not your breade made of pure  
whete, yf you do, where euyl alebry-  
ers and ale boyues, for they euyl  
breþorng and euyl measure, shoule  
elacke and ryng theyz Tankerdes at  
dym mylles dale, I woulde you shoulde  
shake oute the temnet of your sackes,  
standing in the Temes vp to the hard  
chynne, and .iii. ynches aboue, that  
whan you doe come out of the water,  
you might shake your rares as a spa-  
niel that beryly commeth out of þ wa-  
ter. Gentell bakers make good breade  
for good breade doth comfort, confyre-  
me, and stablys he a mans herte, be-  
syde the propertyes rebresed. Hotte  
breade is unholosome for anye man, for

it doth lie in the stomake like a sponge,  
hastryng vnde cocte humours. Yet  
the smel of newe breade, is comforta-  
ble to the heade, and to the herte.

**C**old breade, as Symnelles, and  
Cracknelles, and breade baken vpon  
a stonye or vpon yron, and Breade  
that Saffron is in, is not laudable.  
Burne breade and haide crustes and  
pasty crustes doeth ingender coloure,  
aduste, & melancholy humours. Where-  
fore chryppe the vpper cruste of your  
breade. And whoso doth vse to eate the  
seconde cruste after meate, it maketh  
a man leane. And so doeth Wheaten  
breade, the whiche is full of brande.

Breade the whiche is nutritive and  
prayed in physike, shulde haue these  
propertis. If it be newe but a daye and a nyghte olde, nor it is  
not good, whā it is past. iiiii. or. v. daies  
olde, excepte the loues be greate, nor  
it must nor be moldy nor musty it must  
be well moulded, it muste be thorow  
bake

hake / it must be lyght and not heuye,  
and it must be temporatly salted. Old  
breade or stale breade doth drye vp the  
bloud or natural moyst of man, and ic  
doth ingender euyll humours, and is  
euyl and tardy of digestion: Wherfore  
there is no succet so euyll, as the sur-  
fet of eatynge of euylbread.

**C**Chapter xii. treateth of Po-  
tage, of Sewe, of Stewpottes, of  
Grewel, or fyrmemente, of Pese po-  
tage, of Almon mylke of Ryce,  
potage, of Cawdelle, of  
Culles, and of other  
Brothes.

**A**ll maner of liquyde thynges, as  
potage, sewe, & al other brothes  
doeth replete a man that eateþ  
them with bentolyste. Potage is not  
so muche vsed in al Chrystendome, as  
it is vsed in Englād. Potage is made  
of the lycoure, in the whyche flesche  
is

The Spreary

is sod in , bych puttynge to , chopped  
herbes , and Otemell and salt . The  
herbes , with the which potage is made  
bych all , ys they be pure , good , and  
cleane , not worme eaten , nor infected  
bych the corrupte ayre descendynge  
vpon them , doth comforte many men  
the vent of syte nor withstandynge . But  
for as muche , as dyuers tymes , many  
partes of Englande is infected bych  
the pestylence , thowde the corruption  
of the ayre , the which doth infecte the  
herbes . In suchetymes it is not good  
to make potage nor to eate no potage  
In certayne places beyonde sea wher  
as I haue travailed in . In the pesty-  
lence time a general commandment  
hath ben sent from the superioryte to  
the comynaltee , that no man shuld eat  
herbes in such infectyous tymes .

C<sup>h</sup>ewe and Stewpottes .

C<sup>h</sup>ewe and Stewpottes , and gres-  
well made with hotmell , in all the whis-  
che no herbes he put in , can doe lyttell  
dyspleas-

Wf health.

dyspleasure excepte it doeth replete a man wryth ventosyte, but it relapeth the belly.

**C**ffyrmente.

**C**ffyrmente is made of wheete, and mylke: in the whyche yf flesche be sonderto eate it, it is not commendable, for it is harde of dygestyon. But whan it is dygessed, it doeth noylche and it doeth strengthen a man.

**C**Peese potage, and beane potage.

**C**Peese potage and beane potage, doth replete a man with ventosite. Peese potage, is better thā beane potage, for it is soner digested, and lesser of ventosite / they bothe be absteyne and do cleuse the body. They be compytent of nutryment. But beane potage doth increase grosse humours.

**C**Almon mylke and Ryce potage.

**C**Almon mylke and Rice potage. Almons be hote and moyst. It doth com  
for a

## The Byetary

for the brest and it doth mollyfie the  
bely, an pouoketh vrine. Rice porage  
made with Almon mylke, doth restoore  
and doth conforte nature.

## Cale brues, Cabodelles and Cullesles.

Cale brues, Cabodelles, & Cullesles,  
for weake men and falle stomackes, the  
whiche cannot eate Colydate meate is  
suffred. But Cabodelles made wyth  
hempe sedes & Cullesles made of shrym-  
pes doth conforte bloud and nature.

## ¶ Hony soppes and other brothes.

Hony soppes and other brothes of  
what kynde or substance soever they  
be made of, they do engender heat and sy-  
cie. Wherefore they be not good nor  
holosome for the Colycke nor Ilyacke/  
nor other inflatyue impedimentes or  
lyckenesses, speciallye yf hony be in it.  
The saynges of Plyne Galene, Auy-  
cen with other auctours notwithstanding  
dynge, for in these dayes experiance  
teacheth vs contrary to theiร saynges  
and

Of heasth.

and dorptyng. For althoughe the na-  
ture of man be not altered, yet it is  
weaker and nothyng so stronge now,  
vs whan they lyued. &c.

**C**Chapter xiii. Chapter treateth of white  
meate as of Egges, butter,  
Chese, Mylke, Crayme.  
&c.

**S**o Englannde there is no Eg-  
ges vsed to be eaten, but Hen  
Egges, wherfore I wyll fynde  
wyte and pertrakte of Hen egges, the  
polkes of Hen egges be cordialles, for  
it is temporately hote. The whyre of  
an egge is blisces, and cold and slacke  
of dyggestyon. And doeth not ingen-  
der good bloud, wherfore who so ever  
that wyll eate an Hennie egge, let the  
egge be newe and roste hym reare and  
eate hym, or els poche hym, for poched  
egges be best at nyght, and newe reare  
rosted egges be good in the morwyng.

The Sypatry

to be it they be tyred with a lyttel salte  
and snger þat they be nutryue. In  
Turkpe and other hyghe Chryſtian  
landes akered to it: bſe to ſet hwo or  
þre buſhels of egges togyther hard  
and pul of the ſhelles, ſowſe them and  
kepe them to eare at all tymeſ. But  
hardē egges be ſlowe & llaſke of dy-  
gelyon and doth nutryfie the bodye  
gretely. Roſted egges be better than  
ſoddene. Fried egges benouȝt. Ducke  
egges, & geefe egges, I do not praiſe.  
But ſelauante egges and Parry-  
ches egges, þyſtike ſyngulerly doth  
praiſe.

þ Butter.

Butter is made of craime and is moist  
of operacion, it is good to eare in the  
meyninge before other meates. Item  
the men wyll eare it after meate. But  
eaten with other meates it doeth not  
onelye noysche, but it is good for the  
breast and lunges, and alſo it doth re-  
laxe and molylfie the belly: Duche men  
both

Of healeth.

doeth eateit at all tymeſ in the daſt, the whiche I dyd not prayſe whan I dyd dwelle amonge them, conſidering that butter iſ bñcrysous and euery thyng that iſ bñcrysous iſ noylome to the ſtomacke for as muche as it maketh lubryfaction. And alſo euery thyng that iſ bñcrysous, that iſ to ſaye, butteryſſe, oyle, greſe, or fatte, doth ſwymme aboue in the brinkeſ of the ſtomacke, as þ fatnes doth ſwym aboue in a boylinge Potte, the excedeſſe of ſuche naſtacion or ſuperflyce doyl aſcende to the oxyſe of the ſtomacke, and doeth make eructuāſyons. Wherfore eatyng of much butter at one reſeſſion iſ not commendable, nor iſ it good for them the whiche be in any ague or feuer, for the bñcruoſyte of it doth augmente the heate of the lyuer. A lytell porcyon iſ good for every man in the morwyng yf it be newe made.

¶ Chese.

¶ Chese iſ made of mylke, yet there  
E. i.

is.iii. sortes of Chese, whiche is to say  
grene chese, soft chese, harde chese, or  
spermyle. Grene chese is not called  
grene by the reson of colour, but for  
the newnes of it, for the whay is not  
halfe pressed oute of it, & in operacion  
it is cold and moist. Soft chese not so  
new nor so old is best, for in operacion  
it is hote and myste. Harde chese is  
hote and drye, and euyl to dygest. Sper-  
myle is a Chese the whyche is made  
with curdes and with the Juce of her-  
bes. to tell the nature of it I cannot,  
consyderynge that every mylke bofke  
may put many Juces of herbes of sun-  
dry operacion and vertue, one nat a-  
greyng byth another. But and yf  
they dyd knowe what they dyo gom-  
byll togyther without trewo compoun-  
dyng. And I knowyng the herbes,  
than I coulde tell the operacion of  
Spermyle chese. Yet besidethese.iii.  
natures of chese, there is a chese cal-  
led a Ibbeneuchese, the whiche if it be  
wel

Wf health.

well ordered doth passe all other chese  
none excelle taken. But take the  
best chese of all these rehersed; if a ly-  
tell do good and pleasure, the ouerplus  
doth ingender grese humours, for it  
is hard of dygestyon, it maketh a man  
costiue and it is not good for the stone  
Chese that is good oughte not be to  
hard nor to soft, but betwyxte both, it  
shoulde not be to boghe nor brattell, it  
ought not to be swete nor sowze, nor  
tarre, nor to salt, nor to fresshe; it must  
be of good sauour and large, nor ful  
of eyen, nor mytes, nor magottes. yet  
in hyghe Almayne the chese the whi-  
che is ful of magottes, is called there  
the best chese, and they wyl eate the  
great magottes, as fast as we do eate  
Comfettes.

C Mylke.

C Mylke of a woman, and the mylke  
of a Goote is a good restoratyuer.  
Wherfore these mylkes be good for  
them that be in a consumpcion, and for

The Dyetary

the greate temporaunce the whiche  
in them it doth noys the mylke.

**C**owes mylke and Ewes mylke, so  
beit the beastes be yonge and do goe in  
good pasture the mylke is nutrytive  
and doeth humecte and moisteth the  
members and doth mundysie & cleanse  
the entrayles, and doth alleuyace and  
mitigate the paine of the lunges, and  
the brest, but it is not good for them  
the whiche haue gurgulacions in the  
bely, nor it is not all the besse for san-  
guyne men: but it is very good forme  
lancoly men, and for olde men & chyl-  
dren, Specyally yf it be soden, addynge  
to it a lytell suger.

**C**rayme.

Crayme the which doeth not stande  
longe on the mylke, and soden wyth a  
lytell suger is noyschage. Cloveth  
crayme & rawe crayme put together,  
is eaten more for a sensuall appetite  
than for any good noyschment. Raboe  
crayme bndecoced, eaten with stra-  
bryes

W<sup>t</sup> heach.

beryes, or hurttes is a rurall mannes  
banquet. I haue knownen such bakettes  
hath put me in ieobardy of theyz lies

Calmon butter.

Calmon butter made wyth fyne su-  
ger and good Rosewater, and eaten  
wyth the floweres of many vyolettes,  
is a commendable dysche, specyally in  
Lent whan the vyolettes be fragrant  
it reiورseth the herte, it doth conforte  
the braine, and doth qualyste the heate  
of the lyuer.

Beane butter.

Beane butter is vsed much in lente  
in dyuers countreyes. It is good for  
plowmen to syll the panche, it doth  
ingender grosse humours and doth re-  
plete a man with ventosyte.

C<sup>t</sup>he. xiiii. Chapter treateth  
of Fyshe.

Of all Nacions and Countreyes  
England is best serued offishe,  
not only of al maner offsea fishe

but also of frelche water fylshe, and of  
all maner sortes of alte fylshes.

**C**Sea fylshe.

**C**fyshes of the sea the whiche haue  
scales or many fynes, be more hol-  
somer than the frelche water, fylshe, the  
whiche be in standyng wates. The  
older a fylshe is, somuch he is the bet-  
ter, so longe that the fylshe be soft and  
not so hard. If the fylshe be taste  
and so hard, the yonger the fylshe is,  
the better it is to dygest, but this is to  
bude stand, that if the fylshe be never  
so hard, it muste haue age but not  
over yowren, except it be a yong por-  
pesse the whiche kynde of fylshe is no-  
ther praysed in the olde testament nor  
in physicke.

**C**freleche water fylshe.

**C**The fylshe the whiche is in ryvers  
and brookes, be more hol-  
somer than they the whiche be in pooles, pondes/  
or moores or any other standyng wa-  
ters, for they doeth laboure and doeth  
seoure

Scoure them selfe. Fylche the wiche  
lyueth and doth fedde on the mudde or  
elg doe fedde in the fenne or morysche  
grounde, doth sauoure of the mudde,  
whiche is not so good as the fylche  
that feddeth and doth scoure them selfe  
on the stones, or gravel, or sande.

**E** Salte fylches.

**E** Salte fylches the wiche be pow-  
dred & salted with salt be not great-  
ly to be praysed, specyally yf a man do  
make hys hole refecion wyth it the  
qualite doth not hurte but the quan-  
tite, specyally such salt fylches, as  
wyll cleuero the fyngers whan a man  
doth eate it. And the skyn of fylches,  
be vterly to be abhorded, for it doeth  
ingender viscus fleume and coloure  
aduste. All maner of fylche is colde of  
nature, and doth ingender fleume, it  
doth lytel noysche fylche and flesche  
ought not to be eaten togither at one  
meale.

**C**Chapter xii. Chapter treateth of wylde  
fowle, and tame fowle:  
and byrdes.

**S**f a wylde fowle, the fesaunt  
is moste best. Althong he that  
a Partryche of all fowles is  
sonest dygested. Wherefore it is a re-  
soratyue meate and doth comfort the  
brayne & the stomacke, & doth augment  
carnall lust. A wodcooke is a meate of  
good temporaunce. Swayles & Plo-  
uers/ and Lapwynges doeth noys the  
but lyeell, for they doeth ingender me-  
lancoly humours. Yong turtle doves  
doth ingender good blode. A Crane is  
harder of dygesyon and doth ingender  
euyl bloud. A yong Herens ewe is ligh-  
ter of dygesyon than a Crane. A Bu-  
sterde welkylled and ordered is a nu-  
trytue meate. A Byttoure is not so  
harder of dygesyon, as is an Herens-  
ewe. A shoueler is lighter of dyges-  
yon than a Byttoute. All these be noys-  
full

full, excepte they be wel ordred & dressed. A fesauit henne, a m ooze cocke, and a moore henne, except they do lyt abrode they be nutrytive. All maner of wylde fowle, the whiche lyueth by the water, they be of dyscommendable noyschement.

**C**Of tame or domestycall

fowle.

**C**Of all tame fowle, a Capon is most best, for it is nutrytive, and is soone digested. A hente in wyrter is good, and nutrytive, and so be chyckens in sommer, specially cockrelles, & polts, the whiche be vntroden. The fleshe of a Cocke is harde of dygesyon, but the broth or a gely made of a Cocke is resonatyue. Prgyons be good for coloryste and melancholycke men. Goose fleshe and duike fleshe is not praysed excepte it be a yongegrene goose. Yonge Peechynen of halfe a yeare of age be praysed. Olde Peacockes be harde of dygesyon.

Of Byrdes.

All maner of smaile ydres, be good  
and lyght of dygestyon, excepte Spa-  
towes whiche be harde of dygellyon.  
Tymoles Colmoles, & Wrens, the  
whiche doth eate spydres and poysone  
be not comestible. Of all smale byrdes  
the Larke is best: than is prayled the  
blacke byrde & the Thrushes. Ralig  
and Ilast prayseth ronge Staates,  
but I do think because they be bitter  
in eatyng, they shuld engender colour.

The xviij. Chapter, treateth of  
fleshe, of wylde, and  
tame beastes.

**B**eefe is a good meat for an eng-  
lissheman: so b̄ it the beaste be  
yong & that it be not cowe fleshe  
for olde Beefe and Cowe fleshe do in-  
gerde vnielancolye and leporous hu-  
mours. Yf it be moderatlye powdred  
that the grāce bloud by saltē maye be  
exhausted

Of heath.

exhausted. It doth make an Englyshe  
man strōg, the education of him with it  
consydered. Martylmas Beefe, which  
is called haged beefe in the roffe of the  
Smokye hōuse, is not laudable, it may  
fyl the bely and cause a man to drinke  
but it is euyll for the stome, and euylle of  
dygestyon, and maketh no good Iure,  
yt a man haue a pece hanging beside  
and another in his bely that the which  
doth hange by the syde shall do a man  
more good / yt a shōwer of rayne doe  
chaunce, than that the which is with-  
in the bely, the appetyde of mans sens-  
ualyte notwithstanding.

Mutton and Lamb.

Mutton of Rasis and Aleroyes,  
is praysed for a good meate, but Gas-  
len doth not laude it, and surely I doe  
not loue it, consyderinge that therē  
is no beaste that is so loone infected,  
nor therē doth happen so great muta-  
tions syckenes to any quattroped beast  
as doeth to the sheepe. This not with-  
standing

Sandynge, yf the sheepe be broughte up  
in a good pasture and fat, and do not  
flauoure of the wolle, it is good for  
lycke persones, for it doeth ingender  
good bloud. **L**ambe fleshe is moyste  
and flumatyke, wherefore it is not  
all the beste for olde men, except they  
be melancoly of complexion, it is not  
good for flumatyke men to feede to  
muche of it.

**W**eale.

**W**eale is a nutritiue meate, and  
doeth noys the mucle a man, for it is  
sone dygested. Whereupon many men  
doth holde opynyon, that it is the best  
fleashe and the moyste nutritiue meate  
that can be for mannes sustynaunce.

**P**orke, Brawne, Bacon,  
and Pygge.

**W**hereas Galen with other auncient  
and approbate Doctors, doeth  
praise Porke. I dare not saye the con-  
trary agaynst the, but this I am sure  
of, I dyd never loue it. And in holye  
Scripture

W<sup>h</sup>eath.

scripture it is not praysed, for a swine  
is an uncleane beast, and doeth lyȝe up-  
pon, in fylthy and stinking soyles. And  
with stercorus matter, dyuers tymes  
it doeth fedde, specyallye in Englande.  
Yet hyghe Almayne and other hyghe  
countreys (excepte Spaine, and other  
countreys annexed to Spayne) doeth  
kepe theyr swyne cleane, and doeth  
cause them ones or twyls a daye to  
swymme in great ryuers, lyke the wa-  
ter of Ryne, whiche is aboue Coleyne:  
but Spanyerde wyth the other Re-  
gyons annexed to them kepe the swine  
more fylthyer than Englyshe persons  
doeth. Furthermore, the Jewe, the  
Saracyn, the Turkes / concerninge  
theyr politycke wytte and learnyng  
in phisiche, hath as much witte, wi-  
dome, reason, and knoledge, for the  
sanyte of theyr body: as anye Chyisten  
man hathe. And noble Physcions I  
have knowen among them, yet they  
all lacked grace, for as muche as they

The Wyrdry

do not know or knowledge Jesuchrist  
as the holy Scripturte telleth vs; and  
thē. They loue not porke; nor swynes  
flesche, but doch vicerate & abhorte  
it yet for all this, they wyl eate Ad-  
ders, whiche is a kynde of serpentes,  
as well as anyre other Chysken man  
dwellinge in Rome, and other hyghe  
countreyss, for adders flesche there,  
is called fysche of the mountayue, this  
notwithstandyng, physike doeth ap-  
probate adders flesche good to be eaten  
saing it doth make an old man yong/  
as it appereth by a herte eatyng an  
Adder, maketh hym yonge a gayne.  
But Porke doth not so, for yf it be of  
an olde hogge not cleane kept, it doeth  
ingender grosse bloud, & doth humecte  
to much the stomacke, yet ys the porke  
beyonge it is nutr. tyue. Bacon is  
good for Carters, and plowemen, the  
whiche be ever labouryng in the earth  
or dunge, but & yf they haue the stone  
and vse to eate it, they shal syng, wo  
be

Abe to the pye. Wherfore I do say that  
coloppes and egges is as holosome for  
them: as a calowe candel is good for  
a horse mouth, or a peece of powdred  
Beefe is good for a blere eyed mare.  
Yet sensuall appetyde myste haue a  
swynge at all these thynges, notwithstanding  
standynge, Porke is conuertyble to  
mannes fles he.

C Brabone.

C Brabone is an vusual meace in winter amonges Englishmen, it is hard of dygestyon. The brabone of a wylde Boore, is muche more better than the brabone of a tame Boore, yf a man eate nother of them bothe, it shall never do hym harme.

C Pygges.

C Pygges, specyally so boeypygges, is nutrityue, and made in a gelye, it is a restoratyue, so be it the pygge be fleyd the skyn take of, and than stewed with restoratyues, as a Cocke is stewed to make a gely: A yonge fatte pygge in physicke

The Syracy

physicke is singulerly praysed yf it be  
well ordred in the rostyng, the skyne  
not eaten.

Kyddē.

Yonge kyddes flesche is praysed a-  
bove all other flesche, as Auycen, Ra-  
lis, and Aner roys, sayth, for it is tem-  
porate and nutryt yue althoughe it be  
somwhat drye. Olde kydis not pray-  
sed.

Of wylde Beastes flesche.

I haue gone rounde about chystellen  
dome and ouerthwarte chystellen dome  
and a thousand or two, & more myles  
oute of Chystellen dome. Yet there is  
not so muche pleasure for Harte and  
Hynde, Bucke and Doe, and for Roo,  
Bucke and Doe: as is in Englande  
lande, and althoughe the flesche be dis-  
praysed in physicke. I praye God to  
sende me parte of the fleache to eate,  
physicke notwithstandinge. The op-  
ynyon of all olde Phylicions was and  
is that Venyson is not good to eate,  
pincys-

principally for two causes. The firste  
cause is that he the beaste doeth lyue  
in feare, for yf he be a good wodman  
he shall never se nokynde of deere but  
at the x. bittte on the grasse, or blosing  
on the tree, but he wyll lyste by hys  
head and loke about hym, the wiche  
cometh of timozynes, and timozelte  
doth bryng in melancholy humours.

Wherfore alwyson suchous sayeth,  
that Venison which is the secounde cause  
doeth ingender coloycke humours,  
and of truchit doth so: Wherfore let  
them take the skynne and let me haue  
the flesche, I am sure it is a Lordes  
dysche: and I am sure it is good for  
an Englyssh man, for it doth animate  
hym to be as he is, whiche is stronge  
and hardy. But I do adverysse every  
man for all my wordes, not to kyl and  
so to eate of it, excepte it be lawfully,  
for it is a meate for greate men.

And greate mendee not set so muche  
by the meate, as they doeth by the pa-

Hyme of hyllyng ofis.

**H**ares fleshe.

Hare doth no harme nor no dys-  
pleasure to no man, yf the fleshe be  
not eaten, it maketh a gentylman a good  
passyng. And better is for the houn-  
des or dogges to eate the hare after  
they haue kyllid it, as I sayde than  
man shalde eate it, for it is not pray-  
sed nether in the olde Testament, no-  
ther in physike, for the Byble sayth  
the hare is an uncleane beastie. And  
Physike sayth Hares fleshe is drye  
and doth ingētēr melancholy humores.

**C**onyses fleshe.

**C**onyses fleshe is good, but Rabet-  
tes fleshe is best of all wyldbe beastes/  
for it is temperate and doth no ryghte  
and syngulerly praysed in Physike.  
For all thynges therwrych doth lacke  
is nutritiue.

**E** The cbii. Chapter, doth treate of  
partyculer thynges of fleshe  
and fleshe.

The

Of healeſt.

**G**he headeſ of fyſche, and the  
ſaueſ of fyſche, ſpecyallie of  
Samon & Cunger, is not good  
for them þ whiche be dyspoſed to hane  
Rebomarke headeſ. And the headeſ  
of Lampyſ and Lamprons and the  
ſting þ whiche is within them, is not  
good to eate. Refrayne from eatynge of  
the ſkynnes of fleſche and fyſche, and  
burned meate, & brobone meate. For it  
doth ingendre vicius humoures, and  
calour, and melancoly: & deth make  
oyylacionſ. The brayne of any beaſt  
is not laudable, excepte the brayne of  
a kyde, for it is euyl of dygēſtyon &  
doth hurte a mannes appetit & the  
Romarke for it is colde & moyste and  
vicius. A hote ſtomacke may eate it,  
but it doth engendre groſe humoures  
The brayne of a Wodecocke and of a  
Snype and ſuiche lyke is comelyble.  
Therefore parte of all maner of beaſtes  
and fowles be more hotter and lygh-  
ter of dygēſtyon, than the hynder par-

The Dyetary

tes be. The marpe of all beastes is hote  
and moyste, it is nutrytive yf it be wel  
digested, yet it doth mollyfy & stonake  
& doth take awaye a manys appetite:  
wherfore leee a man eate peper with it  
The bloud of all beastes and foulles is  
not praysed, for it is harde of dygesti-  
on. All the inwardes of beastes and of  
fowles, as the hert, the lyuer, the lun-  
ges & tripes, & trylybubbles, wyth all  
the intrayles, is harde of dygestyon,  
& doth increase grosse humoures. The  
fatnes of fleshe is not so much nutri-  
tive, as the leanes of flesh, it is bette  
whā leane a fat is myrte one with a-  
nother. The tonges of beastes be hard  
of dygestion, and of litel nourishment  
The stones of a Cockrel, and the sto-  
nes of other beastes that bathe done  
theyr kynde be nutrytive.

The xviii. Chapter treateth of roste  
meat, of fried meat, of soden or  
boyled meat, of bruled meate,  
and of bake meate.

Wlyth

Of healeſ.

**W**ith vs at Mowntpyller and  
other vnyuersyties, is vſed  
boyled meate at dinner, & roſte-  
meate to ſupper. Why they ſhulde do  
ſo I cannot tell, vñles it be for a con-  
ſuetude. For boyled meate is lyghter  
of dygēſtione than roſted meate iſ.  
Brūled meate iſ harde of dygēſtione.  
and euyl for the ſtone. Fryed meate iſ  
harder of dygēſtione than brūled meat  
iſ, and it doth ingender coloure & me-  
lancoly. Bake meat, whiche iſ called  
fleſſe that is buryed, for it iſ buryed  
in pasſe, iſ not prayſed in phyſick. Al  
maner of fleſſe the whiche iſ inclyned  
to humydyte ſhuld be roſted. And  
all fleſſe the whiche iſ inclyned to  
drynes ſhuld be ſod or boyled: fyſſe  
may be ſod, roſted, brūled, and baken,  
every one after they ſaynde a vſe, and  
fashyon of the countrey, as the cooke  
and the phyſicion byt agre and deuife.  
For a good cooke iſ halfe a phyſicion.  
For the cheſe phyſick ( the counſayle

a physcion excepte he doth come from  
the kytchyn, wherfore the physcion &  
the cooke, for sycke man must consulte  
together for the preparacion of mea-  
tes for sycke men, for if the physcion  
without the cooke prepare any meate  
excepte he be very expert, he wyl make  
a berysche dische of meate, the whiche  
the sycke can not take.

**C**THE. xix Chapter treateth of Root-  
es, and spylle of the Rootes of  
Borage and Buglose.

**T**HE Rootes of Borage and Bug-  
lose, so den tender and made in  
a succade, doth engendre good blode,  
and doth set a man in a temporaunce.

**C**THE Rootes of Alysaundre.  
and Glenacampane.

**C**THE roote of Alysaundre so den ten-  
der and made in a succade, is good for  
to dystroye the stone in the raynes of  
the backe and bladder. The rootes of

**Elyna-**

¶ heath.

¶ lena campana soden tender and ma-  
be in a succade is good for the breaste  
and for the iunges, and for all the in-  
teriorall membris of man.

¶ The Rootes of Herseley and  
of Fenell.

¶ The rootes of Herseley soden ten-  
der and made in a succade is good for  
the stone, & doth make a man to pylle.  
The rootes of Fenell soden tender &  
made in a succade is good for the lun-  
ges and for the syght.

¶ The Rootes of Turneppes  
and Parsnepes.

¶ Turneppes boyled and eaten with  
fleshe, augmenteth the seede of man  
yf they be eaten raw moderatly, it doth  
prouoke a good appetyde. Parsnep-  
pes soden and eaten, doth increase na-  
ture / they be nutrytive and doth ex-  
pelle bryne.

¶ Radys the rootes & Carettes.

¶ Radys the rootes doth breakewyn-  
de, and doth prouoke a man to make  
f. lliij. water

water, but they be not good for them  
the whiche hath the gowre. Caretes  
soden and eaten doth auge & increase  
nature and doth cause a man to make  
water.

### **C**The rootes of Rapes.

**R**ape rootes of they be well boyled  
they doth noys the, if they be moderat-  
ly eaten. Immoderately eaten, they do  
ingender ventosyte, and doeth annoye  
the stomacke.

### **C**Onions.

**O**nions doth prouoke a man to be-  
naryous actes, & to sompnoience, and  
yst a man dryncke sondrye drynckes, it  
doth recryfie and reforme the varsey  
of the operacion of them, they maketh  
a mannes appetyde good and putteth  
awaye fassydrounes.

### **C**Leekes.

**L**eekes doeth open the bosome, and  
dothe prouoke a man to make water,  
but they doeth make and increase ex-  
yll bloude.

### **G**arliche

W<sup>th</sup> health.

### **S**arlycke.

**S**arlycke of all rootes is hsed and most praysed in Lombardye and other countreyes auerayd to it, for it doeth open the breafe, and it doth kyll all manner of wormes in a mannes belly, batiste the betes ay, lumburii, ascarides, and cucuibus. **T**hoych is to saye, longe wormes, small ytellic longe boozmes, which wyllyklye in the foundamente and square wormes, it also heateth the body, and desolveth grosse windes

### **T**he. xx. Chapter treateth of certayne busuall herbes. And syre of Bozage and Buglose.

**B**ozage doth confort the hearte, and doth engender good bloude, and causeth a man to be myght, and doth set a man in a temporaunce. And so doeth buglose, for he is taken of more bygour and strength, and efficacite.

**C**Of Accochockes and Rokat.

**C**There is nothynge biforn to be eaten of Accochockes but the heade of them whan they be almoske ryue, they muste be soden tender in the broth of Beefe or with beefe, and after eare them a tyner, they doth encrease nature and doth prouoke a man to benerous aches. Rokat doth encrease the sede of man, and doth stumulate the flesche and doth helpe to dyggestyon.

**C**Of Cycory and Endyue.

**C**Cycory doth kepe the stomache and the heade in temporauice & doth qualifi colour. Endyue is good for them the whiche haue hote stomackes and ryue.

**C**Of whyte Beetes & Purslane.

**C**Whyte Beetes be good for the lyuer & for the spleene, and be abstersyne Purslane doth exynete the ardor of lascyfounnes, and doth myttagate great heate in all the inwarde parees of man.

**C**Of

Of heath.

**C**Of tyme and Parsley.

**C**Tyme breaketh the stone, it doth de-  
solue wyndes, and causeth a man to  
make water. Parsley is good to bre-  
keth the stone, & causeth a man to pisse.  
It is good for the stomacke, and doth  
cause a man to haue a sweete breath.

**C**Of Lettuce and Sorell.

**C**Lettuce doth exyncte veneryous  
actes, yet it doth increase mylke in a  
woman's breafe, it is good for a hote  
stomacke, and doth provoke slepe and  
doth increase blode, and doth set the  
blodes a temporaunce. Sorell is good  
for a hote lyuer, and good for the sto-  
macke.

**C**Of Pennyryall and Isop.

**C**Pennyryall, doth purge melancholy,  
and doth conforte the stomacke & the  
spreytes of man. Isop clenseth viscous  
fierme, and is good for the breast and  
for the lunges.

**C**Of Rosemary, and Roses.

**C**Rosemary is good for palsyes, and  
for

for the fallynges ytkenes and for the  
cough, and good agaynst colde. Rose  
be a Cordyall, and doeth conforte the  
herte and the brayne.

**¶ Of Fenel and Annys.**

**C**These herbes be seldom used, but  
theyd seedes be greatly occupied. Fe-  
nellsede is used to breake bryne, and  
good agaynst poyson. Annys seede is  
good to cleane the bladder & the ray-  
nes of the backe & doth prouoke bryne  
and maketh one to haue a swete bretch

**¶ Of Sage and Mandragor.**

**C**Sage, is good to helpe a woman  
to concepue, and doth prouoke bryne.  
Mandragor doth helpe a woman to  
conception, and doth prouoke a man  
to slepe.

**¶ Of all herbes in generall.**

**C**There is no herbe nor seede, but  
yedhach giue vertue to them, to helpe  
man. But for as muche, as Plynne,  
Macer, & Diſcorides, boþh many o-  
the olde auncyente and approbated  
**doctours**

Of heath.

Doctours hath wyten and pertrac-  
ted of theyr vertuez. Therfore nowe  
wyll wyryte no further of herbes, but  
wyll speke of other matters that shall  
be more necessarye.

¶ The. xxi. Chapter treateth of fru-  
tes. And fyfth of fygges.

**A**Wycen sayth that fygges doeth  
norysche more than anye other  
fruite. They doth norysche mar-  
vaylouslye whan they be eaten wyth  
blanched Almons. Theybe also good  
rosted, and stued. They doe clese the  
breast and the lunges. And they doe o-  
pen the oppylacions of the lyuer & the  
splene. They doth stire a man to bene-  
fycous actes, for they doeth auge & in-  
crease the seede of generation. And al-  
so they doth prouoke a man to sweate  
wherfore they doth ingender lyce.

¶ Of great Raylyns.

¶ Great Raylyns be nutrytive, sped-  
chall.

The Syraty

evallye yf the stones be pulled out, and they doth make the stomacke fyrm and stable. And they doth prouoke a man to haue a good appetyde, yf a fede of them be eaten before meate.

**C**Of small Raylyns of corans.

**C**Smal Raylyns of corans, be good for the raynes of the backe, and they doth prouoke bryne, howe be it they be not all the best for the splene, for they maketh oppylacion.

**C**Of Grapes.

**C**Grapes swete and newe, be antysyue, and doth stimulate the flesche, and they doth confort the stomacke, and the lyuer, and doth auoyde oppylacion, howe be it, it doth replete the stomacke with ventosyre.

**C**Of Peches, of Medlers, and Ceruyses.

**C**Peches doth mollyfie the bely and be colde. Medlers taken superfluous, doth engendre melancholy. And Ceruyses be in maner of lyke operation.

**C**Of

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## ¶ Of Strawberyes, Cheryes, and Nuttes.

¶ Strawberyes be praysed aboue all  
veryes, for they do qualifie the heate  
of the lyuer, and doth engendre good  
blode eaten with suger. Cheryes doth  
mollyfie the belly and be colde. Nuttes  
be of a groser substance, wherfore  
they be not for them the whiche be of  
a cleane dye.

## ¶ Of Nuttes great and small.

¶ The walnut and Sanecke be of one  
operation They bearde and slowe of  
digestyon, yet they doth confort the  
blayne ys the pyth or skyn be pulled of  
and than they be nutrytive. Fylberdes  
be better than haseill Nuttes, ys they  
benewe and taken from the tree at the  
skyn or the pyth pulled of, they be nu-  
trytive, a doth increse fatnes, ys they  
be olde ther shuld be eaten with great  
Barrys. But newe Nuttes be farre  
better than olde nuttes, for olde nut-  
tes be coloriske, andt hey be euyl for  
the

the heade & euyll for olde men, & they  
doth ingender the palsy to the tonge.  
Yet they b<sup>e</sup> good agaynst benym, and  
immoderately taken or eaten doeth in-  
gender corruptiōns, as byles, blayne<sup>s</sup>  
and suchē putryfacion.

**C**Of Pearson and Beanes.

**P**earson the whiche be yonge be nut-  
tryt yue, howbeit they doeth replete a  
man with ventolyste. Beanes be not  
so much to be praysed as Pearson, for  
they be full of ventolyste, althoough the  
skynnes or huskes be ablated or caste  
away, yet they be a stronge meate and  
doth prouoke veneryous actes.

**C**Of Peares and Apples.

**P**eares the whiche be melowe and  
dulce, & not stony, doth increse fatnes,  
ingendryng e waterys he bloud, & they  
be ful of ventosity. But wardenys co-  
oked, stued, or baken, be nuttryt yue, and  
doth comfort the stomacke, spreyallive  
yf they be eaten with comfets. Apples  
be good after a frost haue taken them

or whan they be olde, specyallye redde  
Apples, & they the whiche be of good  
odour and mellowe, they shuld be eten  
with suger or comfettes / or wyth Fe-  
nelli seede or Annys seede bycause of  
theyr bentosyte, they doeth comeforte  
chan the stomacke & doeth make good  
dygestyon, specyallye yf they be roked  
or baken.

**C**Of Pomegranates & Quynces.  
Pomegranates be nutrytyue, and  
good for the stomacke. Quynces baken  
the core pulled out, doth mollyfye the  
bely, and doth helpe dygestyon, & doeth  
preserue a man from dronkenshyp.

**C**Of Dates and Mylons.  
Dates moderately eaten, be nutry-  
tyue, but they doeth cause oppylacions  
of the lyuer and of the spleene. Mylons  
dothingender euyl humours.

**C**Of Gourdes, of Cucumbers,  
and Pepones.

**C**Gourdes be euyl of noyslshement.  
Cucumbers restrayneth, benerousnes

The Dyetary

of lascyvousnes, or luxuriouslynes.

Peones be in maner of lyke operacion. But the peones in gendryng e-  
uyll humours.

¶ Of Almondes and Chesteyns.

Almondes causeth a man to pisse, they doth mollyfie the bely, and doeth purge the lunges. And vi. or vii. eate before meate preserueth a man from dronkenshyp. Chesteyns doth noys the body strongly, & doth make a man fat, if they be chorowe rosted and the huskes abiected, yet they doth replete a man with ventolyte or wynde.

¶ Of Prunes and Damysens.

Prunes be not greatly praysed, but in the way of medisoun, for they be cold and moyste. And Damysens be of the sayde nature, for the one is old and dyed, & the other be taken from the tree. Byre or seuen Damysens eaten before dynner, be good to prouoke a mannes appetyde, they doth mollyfie the bely and be abstersyue / the skynne

and

¶ Of healeþ.

and the stones muste be ablated and  
caste away and not vsed.

¶ Of Olyues and Caper s.

¶ Olyues condyted / & eaten at the be-  
gynnyng of a refecþion, doþ corobo-  
rate the stomacke, and prouoketh ap-  
petyde. Caper s doþ purge fleume, and  
doþ make a man to haue an appetyde.

¶ Of Orenge s.

¶ Orenge s doþ make a man to haue  
a good appetyde, also doþ the ryades  
if they be in succade. And they doeth  
comforte the stomacke: the Juce is a  
good sauce to prouoke an appetyde.

¶ The xxii. Chapter treateth of  
Spyces. And fyfte of  
Gynger.

¶ Gynger doþ heat the stomacke  
and helpeþ dygestyon: Grene  
gynger eaten in the mornynge  
fastyng, doþ acuate and guycken the  
remembraunce.

The Syracy

C Of Peper.

There be iii sondry kyndes of Peper, whiche be to saye, whyte Peper, blacke peper, & long peper. All kyndes of pepers, doth heate the body, & doth desolue fleume and wynde, and doeth helpe dygestyon, and maketh a man to make water. Blacke Peper doeth make a man leane.

C Of Cloues and Mace.

Cloues doth confortre the synewes and doth desolue, & doth consume superfluous humours, and restoreth nature. Maces is a cordyall & doth helpe the colycke, and is good agaynste the blody flvre and laces.

C Of Graynes and Saffron.

Graynes be good for the stomacke and the head, and be good for women to drynke. Saffron doth confort the hearte and the stomacke, but he is to hote for the lyuer.

C Of Nutmegges & Cynamon.

Nutmegges be good for them the which

Whiche haue tolde in theyr heade, and  
doth conforte the syght & the brayne  
and the mouth of the stomacke. And is  
good for the spleene. Cynamome is a  
cordyal, wherfore the Hebrewion doth  
saye Wher doeth a man dye, and can  
get Cynamome to ete: Yet it doth stop  
& is good to restrayne flyres or laxeſ.

### ¶ Of Liquervce,

Liquervce is good to cleſe and to  
open the lunges and the breaste and  
doth loose fleume.

### The. xxiij. Chapter, sheweth a dyet for Sanguynemen.

**S**anguine men be hote & moyle of  
compleriō, wherfore they must  
be circūſpect in eating of theyr  
meat, conſyder yng that the purer the  
complexion is, the ſoner it may be cor-  
rupted, and the bloud may be the ſoner  
infected. Wherfore they must abſtaine  
to eate inordynal yng fruytes and her-  
bes

bes and rootes, as garlycke, onyons,  
and leckes, they muste refrayne from  
eatyng of olde flesche, and exchewe  
the usage of eatinge of the braynes of  
beastes, and fro eatyng the Udders  
of keyne. They must vse moderat slepe  
and moderate dyet, or els they wyl be  
to fat and grosse. Fishe of muddy wa-  
ters be not good for them. And yf  
bloud do abounde, cleuse it with sulus  
or by flebotomye.

**C**Chapter xliii. Chapter sheweth a dyet  
for Neumatycke men.

**L**eumaficke men be colde and  
moist, wherfore they muste ab-  
staine frō meates the whiche is  
cold. And also they must refraine from  
eating biseus meat, specially from al  
meates the whiche doth engender fleu-  
maticke humours, as fishe, fruite, and  
whyte meat. Also to exchew the usage  
of eatyng of crude herbes speyally to  
refrayne

refrayne from meat the which is hard  
and slowe of drynglyng, as it appereth  
in the propertys of meates aboue re-  
herled. And beware not to dwel longhe  
to waterisshē and moystisshē grounde.  
These thynges be good for sleuma-  
tycke persone s moderatly taken, ony-  
ons, garlycke, pepir, gynger. And all  
meates the whiche be hote and drye.  
And sauces the whiche be slowre. These  
thynges folowyng doth purge sleume  
Polypody, Nettle, Elder, Agaryke,  
Yreos, Maydenheere, and Sticados.

**C**Chapter the xxv. sheweth a dyet  
for Coloricke men.

**C**Olduris hote and dry, wherfore  
Coloricke men must abstaine fro  
eatyng hote spycys, And to re-  
frayne from drynglyng of boynes and  
eatynge of coloricke meate: howbeit  
coloricke men maye eate groser meate  
than anye other of the complexions,

except

except theyr educacion haue bento the contrary. Colorycke men shulde not be longe fastynge. The things folowing both purge colour: Fumytoze, Cencory, Womewode, Wolde hoppes, Vyolettes, Marcurye, Manna, Reubarbe, Eupatory, Tamariudes, and the whaye of butter.

**C** The xxviij. Chapler treateth of a  
Dyetary for Melancoly  
men.

**M** elancoly is colde and dry boher forze Melancoly men must refraine from fryed meate, and meat the which is ouer salt And from meate that is sowze and harde of digestyon, and from all meat the which is burned and dry. They must abstaine from immoderate churste and from drynkyng of hote wynes, and grosse wyne, and red wyne. And vs e these thynges, Cowe mylke, Almon mylke, yolkes

Yolkes of rere Egges. Boyled meate  
is better for Melancoly men than ro-  
sted meate. All meate the whiche wylle  
be sone dygested. And all meates the  
whiche doth engender good bloud. And  
meates the whiche be temporatly hote  
be good for melancholy men. And so be  
all herbes the whiche be hote & myrtle.  
These thynges folowyng doth purge  
melancolye, Muycke beane, Seene,  
Sticados, Harestonge, Mayden-  
heere, Pulyal mountane, Borage, Oz-  
ganum, Suger and whyte wyne.

¶ The xxvii. Chapter treateth of a  
dyet and of an order to be vsed in  
the pestiferous tyme of Pe-  
stilence and sweating  
sickenes.

**W**han the plages of the pesti-  
lence or the swetyng lycke-  
nes is in a towne or countrey,  
with vs at Mowncyller and al other  
high

hyghe Regyons and countreyes that  
I haue dwelt in, the people doth flee  
from the contagious and infectious  
aire: preservacions with ether coun-  
sayles of phisick notwithstandinge.  
In looper and other base countreyes,  
houses the whiche be infected in towne  
or cytie be closed vp both doores and  
wyndowes, and the inhabytours shall  
not come abrode, norhet to churche,  
nor to market, nor to anye howse or  
company, for infectyng other the whiche  
the beleue withoutt infection. A man  
cannot be to ware, nor can net kepe  
hym selfe so well from this sykenes,  
for it is so vehement and so peryllous  
that the Sykenes is taken wþt the  
savour of a mannes clothes the whi-  
che hath vsited the infectious house,  
for the infection wþll lye and hange  
longe in clothes. And I haue knownen  
that whan the straþe a ryssh þat he  
hencaste oute of a house infected: the  
hogges the whiche dyd þe wþll byd  
of

of the pestylence. Therfore in such  
infectuous tyme it is good for eury  
man that wyl nat fles from the con-  
tagious ayre to bise daily, spacyallye  
in the morning and euening to burne  
Juniper, or Rosemary or Rysches or  
Baye leaues or Marierome, or fian-  
kensence or bengauyn. Or els make  
this powder. Take of Sotor calamite  
halfe an ounce, of frankensence an  
ounce, of the wod of Aloes the weighe  
of. vi. d. myre al the setogther, Than  
cast halfe a spoonful of this in a chaf-  
fing dische of coles. And set it to furze  
abrode in the Chambers and the hall  
and other howses. And yon wyl put  
to this powder a lytle lapdanum, it is  
so muche the better. Or els make a  
poma under bider this maner. Take  
of Lapdanum iii. drammes, of the  
wood of Aloes one dramine, of Amber  
of grece ii. drames and a halfe, of nut  
megges, of Sotor calamyte of ech a  
drame and a halfe, conserre all this to  
gyther

gyther boith Rosewater, and make a  
ball. And this aforesayde Pomaun-  
der doth not onely expell contagyous  
ayles, but also it doeth comeforte the  
brayne, as Bartholomewe of Monta-  
guane saith. And other modernal doc-  
tors doth affyrm the same: whoso-  
ever that is infected wyth the Pe-  
lence, let hym loke in my Breuyary of  
health for a remedy. But let hym use  
this dyet. Let the Chambers bekepte  
close, and depe a contynuall fyre in the  
Chamber of cleare burnyng wood or  
cole without smoke, beware of takyng  
any cold e, use temporate meates and  
drynke, & beware of wyne, beere, and  
Cider: use to eate stewed or baken war-  
dons if they can be gotten, if not, eate  
stewed or baken peareys with cofettes  
use no grosse meates, but those the  
whiche be lyght of dygestyon.

**C**hapter. xxviii. Chapter sheweth of a  
dyet for them, the which be in  
any feare or Ague.

W<sup>t</sup> heare

**S**o aduertylse euerye man that hath a feuer or an Ague, not to eate no meat. vi. houres before his course doth take hym. And in no wyse as long as the Ague doth endure to put of the shert nor dubblet, nor to rysle out of the bed, but whan nede shal requyre, & in anywise, not to go nore to take the open ayre. For such prouysion may be had that at btermost at the thyrde course he shalbe delyuered of the feuer b<sup>t</sup> yng the medson<sup>s</sup> the whiche be in the Breuyary of health. And let every man beware of castynge theyr handes and armes at any time out of the bed in or out of theyr agonye, or to sprauill with the legges out of the bed good it is for the space of. iii. courses to weare contynually gloues, and not to wasshe the handes. And to bse such a dyet in meate and drynk as is rehersed in the pesty-  
lence.



The Bytacy

**C**hapter xxxi. Chapter createth of a  
dyer for them the which haue the  
Inacke, or the Colycke and  
the Stone.

**I**he Inacke & the Colycke be in-  
gended of ventoslyte, the which  
is intrused or inclosed in two  
quites the one is called Illia, and the  
other is called Colon. For these two  
infyrmities a man muste beware of  
cold. And good it is not to be long fa-  
sting. And necessary it is to belararine  
& not in no wise to be constupate. And  
these things following be not good for  
them the which haue these aforesayde  
infyrmities. newe bread, stale breade,  
nor newe ale. They must abstayne al-  
so from drynkypge of beurre, of cyder,  
and red wyne, and Cynamom. Also re-  
stayne from all meates that honye is  
in, exchedore eatynge of colde herbes,  
bisenct to eate Beanes, Peason, nor  
potage beware of the usage of fruities  
And of all thinges the whiche doth in-  
gender

Of healeth.

gender wynd. For the storne, abyayne  
from dynkyng of newe ale, beware  
of beere, & of red wyne & of hote wines  
refrayne from eatynge of red herynge  
Martymas befe, and bakon, and  
salte fysche, and salte meates. And  
beware of goyage colde aboute the  
mydlespecyally aboute the raynes of  
the backe, and make no restriccion of  
wynde and water no; seege that wa-  
ter wolde expel.

**C**hapter.xxv. Chapter treatech of a diet  
for them the whiche haue anye  
kyades of the gowtes.

**T**hey the whiche beinfected wyth  
the gowte, or any kyade of it, I  
do aduertys them not to lyt to longe  
bowlyng and bybbyng dylsynge and  
cardynge, in forgetynge them selfe  
to eronrate the bladde and the bely  
whan nede shall requyre, & also to be-  
ware the legges hange not wyth-

out some staye, nor that the bootes or  
shoes be not ouer braite. Whosoeuer  
hathe the gowre, must refrayne from  
drynkyng of newe ale, and lethym ab-  
staine from drynckyng of beere and  
red wyne. Also he must not eate newe  
breade, Egges, fresche salmon, Eles,  
fresche herynge, Pylcherdes, Oysters  
and all shellfylche. And he muste ex-  
chewe the eatyng of fresche beeke, of  
goose, of ducke, and of pygyons. Be-  
ware of takyng of colde in the legges  
or rydynge or goynge wetshod. Be-  
ware of veneryous actes after refec-  
tion, or after or vpon a full stomacke.  
And refrayne from all thynges that  
doth ingender eyll humours and be  
inflatyue.

**C**hapter. xxxi. Chapter, createth  
of a dyet for them the whi-  
che haue any of the  
kyndes of Le-  
pored.

He

**G**e that is infected wytch anye of the four kyndes of the lepored, must restraine from al maner of wynes, and from newe drynkes, and strong ale, than let hym beware of riot and surfeitinge. And let hym abstaine for eatynge of spycis, and Dates, and from tyses and puddynge, and all inwardes of beastes. fyfhe and egges and mylke is not good for leporous personis. And they must abstayne from eatynge of freshe beefe, and from eatynge of gole / ducke, and from water fowle and pygyons. And in no wyse to eate no vanson, nor Hare fleshe and liche lyke.

**C**hapter xxxii. Chapter treateth of a dyet for them the whiche haue anye of the kyndes of the fallyng syckenes.

**W**hosoeuer he be, the whiche haue many of the kyndes offalling sickenes, must abstayne from eatynge

The Dycate

of bohyte meate, specyallye of mylke, he muste refrayne from drynkyng of wyne, newe ale, and stonge ale. Also they shuld not eare the fates of fisshes nor the heades of fyssh the whyche doeth ingendet rewme. Shell fyssh, Eies, Samon, Her yngre, and biseus fysshes be not good for Epilenecke men. Also they muste refrayne from eating of garlycke, onyon, lekes chibolles, and all vaporous meates the which doth hurt the head. Venison, hare flesche, beefe, beanes and peascbe not good for Epilenticke men. And if they knewe that they be infected with these greate syckenes, they shoude not resorte wherether there is greate resorte of company, whyche is in the churche in cassyons / a market places on market dayes, yf they do the syckenes wyl infect hem more there, then in any other place, or at any other tyme. They muste beware they do not syt to nyghe the syre, for the syre wyl overcome them

## Of heaþes.

them & wyl induce the syckenes. They  
must beware of lyeng to hote in theyr  
bed, or to labour extremely, for such  
thynges causeþ the greate to come  
the ofter.

**C**hapter. xxxiii. Chapter, treateth of a  
dret for them, the whiche haue  
any Payne in theyr  
heade.

**M**any sickenes, or infirmitieſ;  
and impedimentſ may be in a  
mans heade. wherfore whoso-  
ever haue any impediment in the heade,  
must not kepe the heade to hote nor to  
colde, but in a tempeſtance. And to be  
ware of ingydryng of rewme, whi-  
ch is the cauſe of many infirmitieſ.  
There is no thyng that doth ingydre  
rewme, ſo much eas doeth the fatnes  
of fyſche, and the headeſ of fyſche, and  
curieties, a takynge colde in the feete  
and takynge colde in the nape of the

The Dyetary

hecke or heade. Also they the whyche haue any infyrmite in the head, must refraine of immoderate slepe, specially after meate. Also they muste abyayne from drynkyng of wyne, and bsenot to drinke ale & beere, the which is ouer stronge, becysteracion, halowinge, cryenge, and hyghe syngynge is not good for the heade. All thynges the whiche is vaperous or dethfume is not good for the heade, and althynghes the which is of euill sauour, as castyn, syracas, wryde draughtes, posse bowles, nosse of eandelles, dunge hilles, syndyng canelles, and synkyng standyng waters, & synkyng marshes, wryth suche contagyous ayres, doth hurt the head and the brayne and the memorie. All odiferous sauours be good for the heade and the brayne and the memorie.

**C**hapter xxxiii. treateth of a dyet for them the whiche be in a consumpcion.

Who

**W**ho souer he be, that is in a consumpcion muste abyaine from al cowre and tartethinges, as bruegre and aleger and suche lye. And also he muste abstayne from eatynge of geese meates the whiche be harde and slowe of dregesyon, and vse cordyallis and restoratyues and nutritiue meates. Al meates & drinkeþ the whiche is swete and that suget is in, be nutritiue. Wherfore swete wynes be good for them the whiche be in consumpcion moderatlye taken. And cowre wyne, cowre ale, and cowre beere is good for no man, for it doeth crete away nature. And let them beware that be in a consumpcion of fried meate, of bruled meate, and of burned meate the whiche is ouer rosted. And in anywyse let them beware of anger and penitifenes. These thinges folowinge be good for them the whiche be in consumpcion, a Pygge or a Cocke lewed and made in a gely. Cockrelles

steined

steved, gootes mylke and Suget, al-  
mon mylke, in the which ryle is coden  
and Baberles steved. &c.

**C**hapter. xxxv. Chapter, treateth of a  
diet for them the which be Alma-  
tycke men beyng shorte  
wynded or lacking  
breath.

**S**hortnes of wynd commeth diuers  
tymes of Impedimentes in the  
lungen, and strayne in the breaste/  
oppylated thorow the viscous fleume, and  
otherwhyle whan the heade is stoffed  
with rewme called the Poole, letreth  
the breth of his natural course. wher-  
fore he that hath shortnes of breath,  
must abyayne from eatyng of Nut-  
ties, specyally yf they be old, chele and  
mylke is not good for them, no more  
is fylche and fruite and rawe or crude  
herbes. Also all maner of meate the  
whiche is hard of digestion is not good  
for

for them. They muste restrayne from  
eating of fishe, specially from eatynge  
fyshe the which wyl cleuen to the syn-  
gers, and be visenys and slymee and in  
anpe wyse beware of the skynnes of  
fysche, and of all maner of meate the  
which doth ingender slyme. Also they  
muste beware of colde. And whan anye  
house is a swepyng, to goe oute of the  
house for a space into a cleane ayre.  
Theydust also that iyleth in the stete  
thozow the behemence of the wynde  
or oþerwyse is not good for them.  
And smoke is evyl for them, & so is al  
thyng that is stoppyng. Wherfore  
necessarie it is for them to be laxatue.

**C**hapter. xxvi. Chapter, treateth of a  
dyer for them the wyche haue  
the Palsey.

**T**hey the whiche haue the palsey,  
buyuersall, or partyuler, muste  
beware of anger, hastynes, & cestynes  
and

and must beware of fere. for thorothe  
anger or feare dyuers tymes the pal-  
sey do come to a man. Also they muste  
beware of dronkennes / and eatynge  
of nuttes, whiche thinges be euyll for  
the palsey of the tonge, coldenes & con-  
tagyous and stynkyng & fylthy ayres  
be euyll for the Palsey. And let euerye  
man beware of lyenge vpon the bare  
ground, or vpon the bare stones, for  
it is euyll for the palsey, the sauour of  
Castoy and the sauoure of a Foxe is  
good agaynste the palsey.

**C**hapter xxxviii. The chapter doth shew an  
order and a dyer for them the  
whiche be madde and out  
of theyr wyte.

**T**here is no man the whiche haue  
any of the kindes of madnes, but  
they oughte to be kepte in sau-  
garde for dyuers inconuenyence that  
may fal, as it appeared of late dayes  
of

of a lunaticke man named Michel, the  
which went many yeres at lyberte, &  
at last he dyd kyl his wyfe & his wyues  
syster, & his owne selfe. Wherefore I do  
advertisse euery man the which is mad  
or lunacie, or frentycke or demony-  
acke to be kepte in sauegarde in some  
close howse or chamber where there is  
lytel lyght. And that he haue a keper  
the which the mad man do fear. And  
se that the mad man haue no knyfe nor  
sheers, nor other edge toule, nor that  
he haue no gyrdle, except it be a weake  
lyst of cloth, for hurtynge or kyllynge  
him selfe. Also thechaber or the house  
that the mad man is in: let there be no  
painted clothes, nor paynted walles,  
nor pyctures of man or woman, or  
fowle, or beast: for suche thynges mas-  
keth them ful off fantasies let the mad  
person shew be shauen ones a moneth  
let them drinke no wine, nor stronge  
Ale, nor stronge Beere, but moderate  
drynake. And let they haue. iii. tymes in

a daye warme suppynges and a lytell  
warme meat. And use fewe wordes to  
them. excepte it be for reprehensioun or  
gentle reformacion, yf they haue anye  
wyt or perswauence to vnderstande.

**C**hapter. xxviii. Chapter, treateth of  
a dyet for them the whiche haue  
any of the kyndes of the  
Idropyles.

**S**aint Bede saith, the more a man  
doth drinke that hath the Idropyle  
the more he is a thurste, for althoough  
the syckenes doth come by superabun-  
daunce of water, yet the lyuer is drye,  
whynther it be Achites, Ipolatca, Len-  
cclegmacia, or the Tympany. They  
that hath any of the .iii. kyndes of the  
Idropyles, must refrayne from althi-  
nges the whiche be constupate & costyue.  
And use all thynges the whiche be laxa-  
tive, & urtes, and dry Almondes, and  
harde chese, poysoned them.

**The**

¶ The. xxix. Chapter, treateth of a  
general diet for al maner of men  
and women brynginge syke  
or hole.

**T**here is no man nor woman, the  
which haue anye respect to the  
selfe, that can be a better phis-  
cion for theyr owne sauengard than their  
owne selfe can be, to consider what thing  
the whiche doth them good. And to re-  
frayne from suche thynges that doth  
them hurte or harme. And let every  
man beware of care, sorow, thoughte,  
pensyfulnes, and of inwarde anger:  
Beware of slaknesse not to muche  
hemeryous actes. Breake not the  
busuall custome of slepe in the night. A  
mery herte and mynde, the whiche is  
in rest & quietnes, without aduerslyte  
and to much worldly busynes causeth  
a man to liue long and to luke yongly  
although he be aged, care and sorowe  
bryngeth in age and death: wherfore  
let

let every man be my, & yf he cannot,  
let hym resorte to myre companye, to  
breake of his perplexatyses. Furthermore  
I do aduertise every man to wash  
theyr handes ofte every daye. And dy-  
uets tymes to kepmeyr hed every  
day, and to plonge the eyes in cold wa-  
ter in the moornynge. Moreouer I doe  
counsel euerye man to kepe the vrest  
the stomacke warme, & to kepe the fete  
from wet, & otherwhile to wache them  
and that they be not kepte to hote nor  
to cold, but indifferentlye. Also to kepe  
the hed and the necke in a moderate  
temporaunce, not to hote nor to cold.  
And in any wile to be ware, not to me-  
dle to muche with veneryous actes,  
for that wil cause a man to loke aged-  
lye, and also causeth a man to haue a  
breke or a shorte life. Also other ma-  
ters pertainyng to anye particular  
dyet: you shall haue it in the dyttes  
aboye in this boke rehersed.

The

Of heath.

**C**hapter xi. Chapter doth shewe an or-  
der, or a fashyon, how a sick man  
Should be ordred: And howe a  
sick man shuld be vsed  
that is likely to dye.

**W**ho soever that is sore syke, it is  
wontayne to man whiche he  
shall lyue or dye. Wherefore it is  
necessary for him that is syke, to haue  
two or thre good kepers, the whiche at  
all tymes muste be dylygente and not  
sleppysche, sluggysche nor fluttysche.  
And not to wepe and waulpe aboute a  
syke man, nor to vse many wordes.  
Nor that there be no greate resort to  
comon & talke, for it is a busynes for  
a whole man to answer many me. Spe-  
ciallly womenthat shal come to hym.  
They the which commeth to any sick  
person ought to haue fewe wordes or  
none, erce of certaine persons the whi-  
che be of counsel of the testament ma-  
kyng, the which wyse men be not to  
see

## The Bystary

Take of such matters in theyr syckenes  
for wylde wold that euery man shuld  
prepare fer such thinges in heith. And  
if any man for charite wyl bylyte any  
person, let hym aduertise the sicke to  
make every thyng euen betwyxte god  
and the wold, & his conscience. And  
to receyue the ryghtes of holy churche  
lyke a catholycke man. And to folowe  
the counsel of both physycions, which  
is to say, the phisicion of the soule, and  
the phisicion of the bodye, that is to  
say, the spyrituall counsel of his ghost  
lye father: and the bodilye counsell of  
his phisicion concerayng the recetis  
of his midlons to recover health. For  
saint augustin saith herat both not  
obserue the comauementes of his  
phisicion, doth byl him selfe. Further  
more about a sick person shuld be re  
solent sauoury, & the chamber shoulde  
be replenished with herbes & flowers  
of odiferous flauoure. And certayne  
tymes it is good to be vsed a lytell of  
some

Of healeth.

Come Perfume to stande in the mydle  
of the chāber. And in anye wyse let not  
many men, specyally women be togy-  
ther at one tyme in the chamber, not  
only for babblunge, but specyacly for  
theyr hote breathes. And the kepers  
shulde at all tymes that the sycke  
person dyrinke be pure, fresche, & stale  
and that it be a lytle warmyd, turned  
out of the cold. If the sycke man ware  
sycket and sycket that there is likely  
hope of amembremente, but sygnes of  
death, than no man ought to moue to  
hym any worldly matter so; busnes  
but to speake of gholtly & godlye mat-  
ters, and to redē the passyon of chris<sup>t</sup>  
and to say the psalmes of the passyon  
and to holde a Croſſe or a Pyccure of  
the passyon of Chrysſe before the eȳs  
of the sycke person. And let not the ke-  
pers forget to gyue the syckman that  
is in suchē a gony warme dyrinke wyth  
a spone, and a sponeful of a Cabodell  
or a Coleselle. And than let euerye man

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doc in deuerym selfe to prayer, that  
the sycke person may fyue the his life  
catholickely in the fayth of Iesu Christ  
And so to be parte out of this mylere-  
ble wold. I do blesse the fathur, and  
the sonne, and the holy ghoste now  
the myrte of Iesu Christes passyon,  
that I and all creatures lyuing may  
doe. Amen.

finis.

2 Impyned by  
me Thomas Colwel. Dwel-  
lyng in the house of Roberte Wyper,  
at thi Signe of S. Iohn Gua-  
gelyst belyde Charynge  
Crosse.





